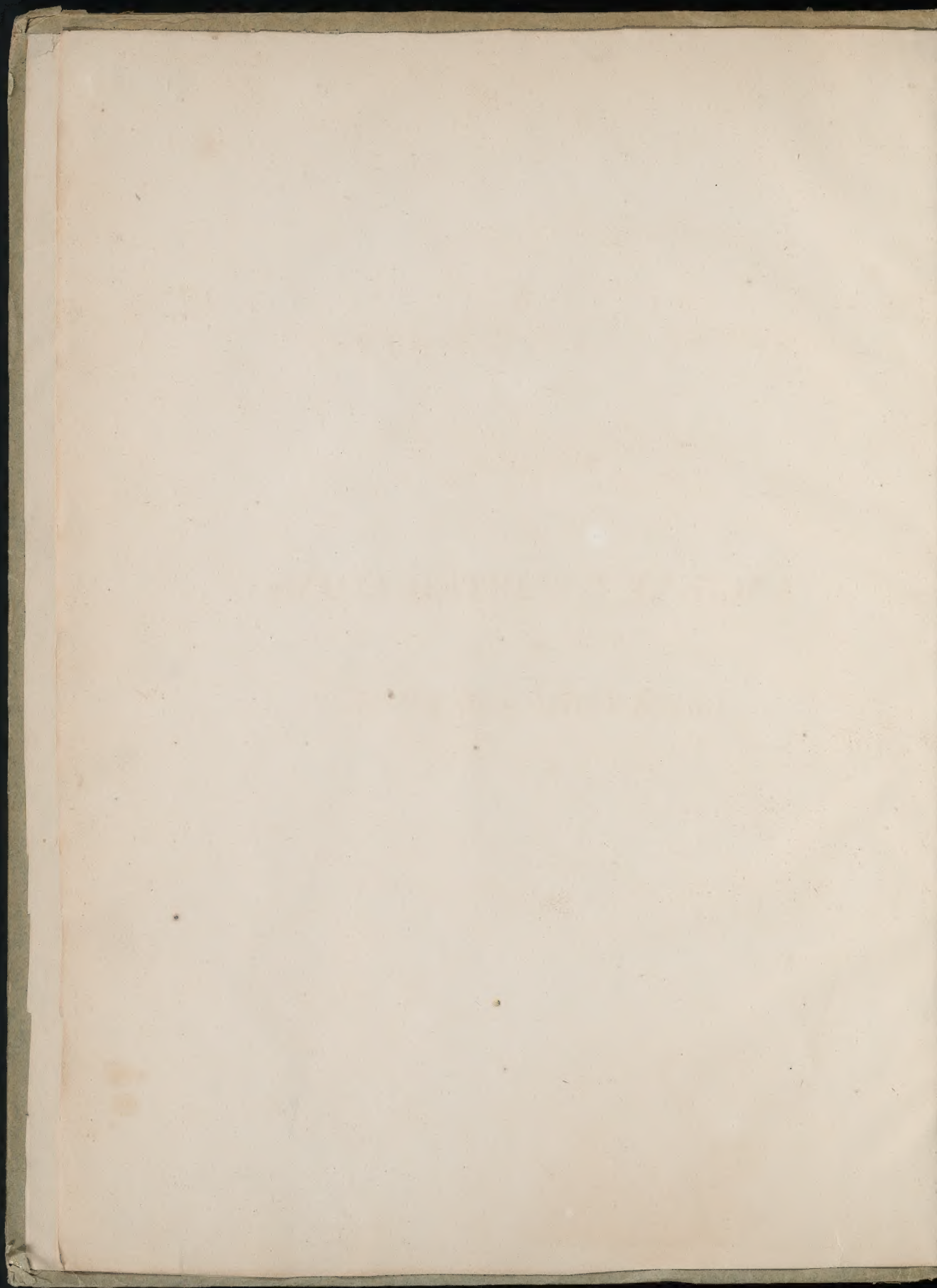


1802



SYLLOGE
OF
ANCIENT UNEDITED COINS
OF
GREEK CITIES AND KINGS.
PRINCIPALLY IN GREAT BRITAIN.
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LONDON

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GREEK CITIES AND KINGS,
FROM VARIOUS COLLECTIONS
PRINCIPALLY IN GREAT BRITAIN.

BY

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LONDON.

PRINTED FOR THE AUTHOR.

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SYLLOGE
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JAMES SMITH, Esq. R. S. A.

IN THE COLLECTION OF LORD SMITH OF WATFORD
BY THE MUSEUM OF THE ROYAL SOCIETY OF LONDON
IN THE MUSEUM OF THE ROYAL SOCIETY OF LONDON

LONDON
PRINTED FOR THE AUTHOR
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ANCIENT COINS

OF

GREEK CITIES AND KINGS.

CORFINIUM IN PELIGNIS.

1. **ITALIA.** Female head crowned with laurel.

Rev. **Q. SILO.** Before an erect spear, symbol of Mars, a man kneeling holds a pig intended for sacrifice: eight chiefs of the Italian states, four on each side, swear on the victim to be faithful to the common cause.

AR. 3. *Plate I, n. 1.* (M. Prosper Dupré, Paris).

2. Female head crowned with laurel.

Obv. **ITALIA.** Victory seated, holding a branch of laurel. **AR. 3.** *Plate I, n. 2.* (Same collection.)

The first of these silver denarii presents the same types as those frequently seen on the coins issued by the Confederacy of the Italian peoples in the course of the Social war (1). The female head on the obverse is that of Italy personified (2). The reverse represents the ceremony observed when the different chiefs of the Confederacy were assembled to sanction their alliance by a solemn oath and sacrifice.

The number of the chiefs which appear on the coin agrees with that of the states, which, according to Strabo (3), were the Picentes, Vestini, Marrucini, Peligni, Frentani, Marsi, Samnitæ, Lucani.

(1) *Saggi dell' Accademia di Cortona*, tom. II, pag. 49, tom. IV, pag. 133. — *Eckhelt. Doct. Num. Vet.*, tom. I, pag. 103.

(2) This opinion is preferable in every respect

to that which I proposed on a former occasion. *V. Recueil de Quelques Médailles Grecques Inédites*, Rome, 1812, pag. 31.

(3) *Lib. V*, pag. 241, *Tit. Liv. Epit.*, lib. LXXII.

The present coin possesses peculiar interest, as, in addition to the usual legend **ITALIA**, it offers the name of one of the most distinguished of the Italian generals, Quintus Pompædus Silo, who is here designated only **Q. SILO**, the gentile name being omitted.

When the Italian nations who had long solicited in vain the freedom of Rome were informed of the death of the tribune Drusus, they lost all hopes of obtaining justice by negotiations, and resolved to assert their rights by force of arms. Having previously concerted the measures requisite for such an important enterprise, they selected Corfinium (4), a city of the Peligni, for their principal place of arms, and intending it to become, instead of Rome, the capital of Italy, they gave it the name of Italicum. They then constituted a government in imitation of that of Rome, forming a senate of five hundred members, out of which they elected two consuls and twelve prætors.

The first consuls chosen were Quintus Pompædus Silo and Caius Papilius Mutilus. The former is described as possessing the chief authority among the Marsi, one of the most warlike of the Italian nations; but it is uncertain whether this authority arose from any political functions with which he was invested, or from the ascendant acquired by his eminent qualities. In the course of the negotiations which took place during the tribunate of Drusus, he was the principal agent, and an instance of his zeal and enterprising spirit on this occasion has been adduced by Diodorus (5). Having assembled a numerous band of adventurers, or men involved in crimes and apprehensive of punishment (Diodorus says ten thousand), he provided them with arms concealed under their cloaks, and, placing himself at their head, set out for Rome. His intention was to surround the senate with his followers, and to obtain by intimidation the concessions required; or, in case of refusal, to proceed to the last extremity, and overturn the government. Being met,

(4) STRABO, lib. V, page 241.—DIODORUS SICULUS, Latin tongue, may be considered as struck at Corfinium. Eclogæ, lib. XXXVII, cap. 1. — VELLEIUS PATERCULUS, lib. XL, cap. 15.

Hence the coins, inscribed Italia in the Oscan or (5) Excerpta, lib. XXXVII, cap. 1.

however, on the road by C. Domitius, who represented to him the impolicy and rashness of the enterprise, he was induced to desist and return home.

After the death of the tribune, when all prospect of an amicable adjustment had vanished, Pompædus was the most active and chief instigator of the war; and, by his influence, the Marsi were the first people to commence hostilities: whence the name of Marsic was frequently given to the Social war (6).

Unfortunately, we possess little information respecting this most interesting period of Roman history. The books of Livy, which contained a full and without doubt authentic account of the Social war having perished, we have only the relation of Appian, which is very confused and offers great difficulties, and those of the various abbreviators, in which some scattered facts, but no continue account of it, can be collected.

Hostilities having commenced (A. U. C. 664), the consuls L. Julius Cæsar and P. Rutilius Lupus led two armies against the insurgents (7). The first was opposed to Q. Pompædus, who, with six other generals, had the command in the districts to the North and West; while C. Rutilius was opposed to C. Papius, who was intrusted with the defence of Samnium and the districts to the South and East. At this critical moment all the chances of success seemed in favour of the Romans. Their armies were commanded by generals of consummate experience in the art of war, and who had acquired a high reputation by numerous victories, while the Italian leaders had never held the supreme command, and had only acted in subordinate stations, as allies of the Romans. The difference of interests and of views, inseparable from confederacies, were additional advantages in favour of the Romans.

Notwithstanding these appearances, the first campaign, though balanced by various success, offered a result favourable to the Italian cause. The genius and energy of the Italian chiefs, particularly of Quintus

(6) STRABO, lib. V, pag. 241.

(7) APPIAN. de Bello Civili, lib. I, cap. 40.

Pompædus, surmounted all the difficulties they had to encounter.

It would be foreign to the present purpose to detail the operations of the war; but a short notice of those in which Pompædus was engaged may not be displaced.

At the opening of the campaign, Perpenna, a lieutenant of the consul Rutilius, was defeated with considerable loss; and the consul himself, having imprudently risked a battle near the Liris, fell into an ambuscade, in which he lost a great number of men, and was mortally wounded (8). Marius, his lieutenant, saved the rest of the army, and, by a skilful movement, made himself master of the enemy's camp, and obliged the Italian army to retreat. The troops commanded by Rutilius were then divided between Marius and Cæpio; and Pompædus, with a reinforcement, took the command of the army opposed to them. The two armies were for some time in presence without coming to a general action; some skirmishes only took place, in one of which Cæpio having gained a small advantage, his natural presumption was greatly increased. Fertile of expedients, and skilful to employ stratagem or force as occasion required, Pompædus, who had studied the character of his opponent, resolved to turn it to his advantage. Leaving his army, he went over to the Roman camp, taking with him two children of servile condition, richly clothed as his own, and feigning to be discontented with the Roman senate, surrendered himself to Cæpio. To gain the greater credit, he brought with him large bars of lead covered with gold and silver, which he deposited, as his treasure, in the hands of Cæpio. At the same time, he urged him to attack the Italian army while deprived of its leader, and offered himself to be his guide. Cæpio gladly accepted the proposal, and when he had brought the army near a place where the Italians had stationed an ambuscade, Pompædus, under pretence of reconnoitring the enemy, rode up to an eminence, and from thence gave the appointed signal to his troops, who instantly sallied forth upon the Romans, and defeated them with great slaughter (9). Cæpio

(8) APPIAN, de Bello Civili, lib. I, cap. 43.

Ed. Mai, tom. II, pag. 108. — TRÆ. LIVIUS, Epit.,

(9) DIODOR. SICUL., lib. XXXV. Fragm. Vatican. lib. LXXIII. — APPIAN, lib. I, cap. 44.

himself was slain. At his death, the command of the entire army of Rutilius devolved to Marius.

After his successful enterprise against Cæpio, it appears that Pompædus, always indefatigable, marched with a corps of his army to another part of the line of operations, where his presence was required : whether it was to cover the siege of Acerra, or to check the progress of the enemy towards Asculum and Firmum, cannot be ascertained. During his absence, his lieutenants, with three divisions, attacked the Roman camp, but were repulsed and driven into some vineyards, where Marius, fearing an ambuscade, did not venture to pursue them (10). Sylla, however, who was encamped on another side of the vineyards, attacked the enemy, who lost six thousand men in the two actions.

Pompædus, returning with reinforcements, now resumed the command of the Italian army. Opposed to the most renowned leaders, he frequently offered battle to the enemy ; but, Marius, fearing the skill and artifices of his adversary, remained inactive within his intrenchments, and constantly declined an action. On this occasion, Marius did not justify the expectation of success which six consulships and his numerous victories and triumphs had created. Plutarch (11) supposes him to have been enervated by age, or labouring under ill health. The season for military operations being ended, the two parties went into winter quarters.

The result of the campaign having proved favourable to the Confederates, the Etruscans, Umbrians, and other Italian states, who hitherto had taken no part in the war, were preparing to join the allies. But the policy of the Senate averted this new danger ; and, by passing a law proposed by the consul L. Julius Cæsar, which granted the freedom of the city to all the Italians who had remained faithful, or should submit to Rome, they not only prevented fresh insurrections, but damped the ardour of the Confederates, and produced a relaxation of their exertions, which proved highly injurious to their cause.

In the second year of the war (A. U. C. 665), Cn. Pompeius Strabo and

(10) APPIAN, lib. I, cap. 46.

(11) PLUTARCH, in Mario, cap. 33.

L. Porcius Cato were elected consuls, and hostilities recommenced with increased vigour. At first, fortune was favourable to the Confederates, and the consul Porcius Cato was defeated and slain in an engagement with the Marsi (12). Subsequently however, the consul Pompeius, Metellus, Muræna, and particularly Sylla, obtained repeated advantages; and, before the end of the campaign, the Peligni, Vestini, Marrucini, and even the Marsi, enfeebled by repeated losses (13), were successively induced to submit to the Romans, and the consul Pompeius Strabo had the honours of a triumph.

After the submission of the Vestini, Corfinium having been occupied by the Romans, the Confederates made Aesernia, in Samnium, their capital and principal place of arms, and gave the supreme command to Pompædus, who, notwithstanding the defection of his countrymen, remained faithful to the common cause.

About this period, the allies entered into negotiations with Mithridates, and solicited his assistance, but with little success: his answer to the Italian embassy was, that he would himself pass over into Italy, after he had terminated the war in Asia.

In the following year (A. U. C. 665), the Confederates being disheartened by repeated losses, and reduced to great distress by the devastation of their lands, new levies were raised with difficulty. Pompædus, by his efforts, succeeded however in raising an army of thirty thousand men, to which twenty thousand emancipated slaves were added. With these forces he retook Bovianum, the strongest fortress of Samnium, and this success so elated the hopes of the Confederates, that they decreed the honours of a triumph to Pompædus, who made his entry into the captured city in a triumphal car. An unfortunate omen remarked on this occasion, portended fatal consequences (14), which were too soon verified. Having attacked the army of Æmilius Mamercus, he was repulsed with loss, and subsequently, in a battle with Metellus, near Teanum, he died fighting valiantly; and his army, deprived of its leader, was

(12) *TIT. LIV.*, *Epit.*, lib. LXXV.

(13) *IDEM*, *Epit.*, lib. LXXVI.

(14) *JULIUS ORSEQUENS*, de *Prodigiis*, cap. 116.

routed and dispersed (15). As the war originated with Pompædus, so it ended by his death, and all hopes of Italian independance expired with this great man (16).

N. 2. This denarius, like others of the Italian Confederacy, presents types imitated from Roman consular coins. The obverse and reverse are here perfectly similar to those of the denarii and quinarii of the Porcian family, inscribed **M. CATO. ROMA**, or sometimes **M. CATO. PROPR. ROMA**; and on the reverse, **VICTRIX**. Instead of this legend, we have here **ITALIA**.

The denarii and quinarii in question have hitherto been attributed to the great Cato, but with different opinions respecting the time when they were coined (17). Some antiquaries ascribe them to the quæstorship of Cato, when he was sent to collect the treasures of Ptolemy in Cyprus; others, to the period of the civil war in Africa. Eckhell left the question undecided (18). But recent discoveries of several large hoards of consular coins have thrown light on the subject, and led to the inference, that the coins in question were not all struck at one period; but at different times, by two or more individuals of the Porcian family, invested with military appointments. This circumstance is incontestably proved by the present coin, which, being struck during the Social war (i. e. between 664 and 666 A. U. C.), is of a time when Cato, who was born in 658, was not more than six or eight years of age. In fact, Plutarch has recorded an instance of the stern inflexibility of character (*anima atrox*) displayed by Cato, when Pompædus Silo playing familiarly with him, held him out of a window, and threatened to let him fall, if he would not solicit his uncle Drusus in favour of the Italian interests (19). Farther particulars respecting the denarii in

(15) P. Orosius, lib. V, cap. 18. — Tit. Liv., cap. 18; Auctor de Vir. Illust., in Metello Pio, 63, Epit., lib. LXXVI. et Catone, 80, etc.

(16) Additional testimonies to the eminent military and political talents of Pompædus may be seen in PLUTARCH, de Fort. Roman., pag. 321, 45; VALERIUS PATERCULUS, lib. III, cap. 1; FLORUS, lib. III,

(17) MOREL, Num. Famil., IV, A. B. C. D.

(18) Doct. Num. Vet., tom. V, pag. 236.

(19) Vita Catonis, cap. 2. — VALERIUS MAXIMUS, lib. III, cap. 1.

question may be seen in a very learned and interesting note communicated by count Bartolomeo Borghese, in the Appendix, n. 1.

Of the motives which guided the Confederates in the imitation of Roman types, one was obviously to signify, that the sovereignty of Italy was transferred from Rome to the Italians themselves. Among the types selected, there are some however which it is difficult to account for, and which have not been satisfactorily explained, such as the imitations from the Servilian family (20).

The most probable opinion is, that these last were intended to allude, tauntingly and satirically, to the defeat and death of two of the Servilii during the Social war: one killed at Asculum, as above stated, at the commencement of hostilities; the other, the proconsul Cæpio, killed in an action with Pompædus. This opinion is corroborated by the present imitation from the Porcian family, which alludes to the defeat and death of the consul L. Porcius Cato, who fell in an engagement with the Marsi. The head of Rome victorious, and crowned with laurel, is here made to represent Italy; while the winged figure on the reverse, which referred originally to the dedication of the temple of Victoria Virgo (21), by M. Porcius Cato, A. U. C. 561, signifies that the goddess has now deserted Rome and the Porcii, and is become the tutelary divinity of Italy.

A rare denarius (22) representing the bull, emblem of Italy, overpowering and trampling on the wolf of Rome, confirms the allegorical signification attributed to the coins under consideration.

(20) AVELLINO, *Opuscoli Diversi*, Napoli, 1833, tom. II, pag. 18.

(21) ECKHELL, *loc. cit.*

(22) DUTENS, *Explications de quelques Médailles*, page 22. Instead of a wolf, the author supposed the vanquished animal to be a crocodile.

CAPUA IN CAMPANIA.

Female bust with an elevated diadem (σφενδόνη) and a sceptre resting on her shoulder.

Rev. $\Sigma\Gamma\text{IN}\chi$. In Oscan letters. A winged thunderbolt. In the field, an unknown object. AE. 3. *Plate III*, n. 3.

The portrait on this coin is that of Juno, who is distinguished by the sceptre, emblem of sovereign power. The thunderbolt seen on the reverse is a farther characteristic of the goddess, as the spouse and sister of Jupiter, sole master of this irresistible weapon. A similar portrait, which is united with that of Jupiter on a rare medallion of this city (1), leaves no doubt on the subject.

The same portrait appears also on another Capuan coin, with a singular reverse (2), of which, owing to the minuteness of the objects represented, and probably the imperfect preservation of the original, various explanations have been given. Some antiquaries describe it as representing two symbols of pyramidal form, surmounted by a fillet (3); some, as two tents (4); others, as two female figures veiled (5). The examination of a coin in perfect preservation proves that the last opinion is correct, and probably the type was intended to represent two statues of Juno, of archaic style, like that venerated at Samos. Numerous imitations of this celebrated statue were seen throughout Asia Minor, and copies may have been brought to Capua, and placed in the temple of the goddess, after the conquest of Asia Minor, when many divinities of that country were introduced into Italy. The association of this type with the head of Juno affords additional presumption in favour of the opinion proposed. With respect to the union of two statues perfectly

(1) DANIELLE, Numismatica Capuana, Napoli, 1803, pag. 43. MIONNET, Descript. de Méd. Grecques, tom. I, pag. 113.

(2) IDEM, pag. 26.

(3) ECKHELL describes them : *Duæ pyramides sin-*
gulis basis insistentes. Catalog. Mus. Cæsar. Pars I,

(4) COMBE, Catalog. Num. Vet. in Mus. G. Hunter, pag. 80.

(5) DANIELLE, Num. Cap. 1, pag. 26.

similar, it may be observed that an example of the same kind occurs on a coin of Aspendus, in Pamphylia (6), on which two statues of Diana are figured.

CUMA IN CAMPANIA:

Female head bound with a tænia or fillet.

Rev. KYMAION. Cerberus with three heads, standing on a bivalve shell. AR. 2. *Plate I*, n. 4. (Mr Burgon, London.)

From the very imperfect state of geographical knowledge in the Homeric age, it is difficult to ascertain whether the description of the Necyomanteia given by the poet, referred originally to Cuma in the land of the Opici, as was generally believed at a later period (1).

It seems however more probable that the notions of Homer on the subject were indistinct, but that the first Chalcidic colonists, who settled in this part of Italy, were induced, by some resemblance in the features of the country to those of the localities described by Homer, or by some other fortuitous motives, to accommodate to their newly acquired territory a legend which flattered their vanity, and conferred on them so much celebrity. Hence this district of Campania was supposed to have been once inhabited by the Cimmerians, and the names of Aornos, Acherusia, Pyrophlegethon, Styx, and others described by Homer, were attributed to various localities in the neighbourhood of Cuma. The representation of Cerberus on the silver didrachm, here engraved for the first time, records therefore a legend of which the Cumæans were extremely glorious.

It may be remarked, on this occasion, that there was perhaps at Cuma some peculiar tradition respecting Cerberus, because, in the XIth book of the Odyssey, which describes the descent of Ulysses into the

(6) *Méd. Grecques Inéd.*, par J. Millingen, pag. 68. (1) STRABO, lib. I, pag. 20, 21, Edit. CAS.

Infernal regions, the scholiast says, that in the fourteenth line, Aristarchus and Crates substituted Κερβεῶν for the usual reading Κιμμεῶν, the name of the inhabitants of that district. As the reasons for this correction are unknown to us, nothing farther can be said on the subject.

The bivalve shell over which Cerberus is placed, is that which is constantly represented on the coins of Cuma, either as the principal type, or an accessory, and which may be considered as the special emblem (ἑπίσημον) of the Cumæans.

The female head on the obverse is probably a personification of the city of Cuma. This opinion is confirmed by other coins of the city, which present a similar head, with the inscription KYME. Some antiquarians have supposed that these heads should be referred to the Sibyl; but, at the time when the coins were struck, the Sibyls were little known (2).

For a great length of time, the coins of this illustrious city, the most ancient Greek colony in Italy, presented on the reverse no other type than the bivalve shell above mentioned, with the addition of a barley-corn, an acrostolium, or some other accessory of little importance. But, within the last few years, other types of much greater interest have come to light. A short notice is subjoined of the most important, which give occasion to various observations.

1. KYMAION. Head of Minerva; archaic style.

Rev. A crab holding in its claws a bivalve shell. AR. 2.

In a former numismatic work (3), in which this coin appeared for the first time, it was supposed that the crustacean on the reverse was the *pinnophylax*, or *pinnothera*, a species of crab, so called from its inhabiting with the pinna, and associating with it in quest of food, according to the description given by Pliny, Ælian, and Athenæus. The authority of Aristotle ought also to have been cited (4), as he was the first who made the observation.

(2) ECKHÉLL was inclined to attribute the head in question to the Siren Parthenope, *Doct. Num.* Rome, 1812, pag. 4.
Vet. tom. I, pag. 113.

(3) MILLINGEN. *Médailles Grecques Inédites*,

Rome, 1812, pag. 4.
 (4) *De Animalibus*, lib. V, cap. 13.

Subsequent consideration has shown, however, that the explanation in question was subject to great objections : 1° the crab called pinnophylax, or pinnothera, usually inhabited the interior of the shell of the animal with which it associated on friendly terms, in quest of prey, 2° the bivalve represented on the coin in question has not the form of the pinna, which is narrower and elongated, and, in fact, almost all the antiquarians who have described it, call it the *Mytilus*. From the apparent asperity of its surface, and its recurved form, it seems rather, as formerly stated, to be an oyster, probably of the species found in the Lucrine lake, so famous in antiquity, especially among the Romans in the Augustan age.

A passage of the *Haliutica* of Oppian accordingly affords an explanation far more satisfactory of the entire type. Speaking of the marvellous instinct with which Providence has endowed the inhabitants of the Ocean, this author describes the stratagem of the crab, who, watching the instant when the oyster opens its shell, slips a stone between the valves, and thus the animal, being prevented from closing them, becomes an easy prey.

Καὶ τῷ γὰρ ἐπιπροσύνῃ πόρε δαίμων
 Ὀστρεα φέρβεσθαι, γλυκερὴν καὶ ἄμοχθον ἑδωδὴν.
 Ὀστρεα μὲν κληίδας ἀναπτύξαντα θυρέτρων,
 Ἴλιν λιχμάζουσα, καὶ ὕδατος ἰσχανδόντα,
 Πέπταται, ἀγκοίνῃσιν ἐφύμενα πετραίῃσι·
 Καρκίνος αὖ ψηφίδα παρὰ βηγιμίνος ἀέρας
 Δέχριος ὀξεῖσσι φέρει χηλῆσι μεμαρκυῖος,
 Λάβρῃ δ' ἐμπελάει, μέσσω δ' ἐνεθήκατο λαβάν
 Ὀστρέω· ἔνθεν ἔπειτα παρήμενος εἰλαπινάζει
 Δαίτα φθλὴν· τὸ δ' ἄρ' οὔτι, καὶ ἰέμενόν περ ἐρεῖσαι
 Ἀμφιδόμους πλάστιγγας ἔχει σθένος, ἀλλ' ὑπ' ἀνάγκης
 Οἴγεται, ὄφρα θάνῃ τε, καὶ ἀγρευτῆρα κορέσσῃ.

Lib. II, v. 169-180 (5).

(5) *Canceri mirabitur solertiā quicumque conspexit qua machinatione in muscosis cavernis ostrea capiat. Ostreum cum suas conchas cani et aquae desiderio ad saxa patefacit, is suis brachiis sublatum a litore calculum in concharum hiatus injicit; quo interposito, ostreum testas claudere non potest, atque a cancro exeditur et conficitur.* Edit. Schneider. Argent. 1776.

The action represented on the coin corresponds perfectly with the description given by the poet, and, at the same time, confirms the opinion that the bivalve seen on Cumæan coins is in fact the oyster.

2. Female head, probably of the city.

Rev. KYMAION. Marine divinity, the upper part human, the lower part terminating in a fish; underneath, a bivalve shell. AR. 2.

In the numismatic publication above mentioned (6), the figure on the reverse was supposed to be Ægæon, or Briareus, who received divine honours in the island of Eubœa, whence the Cumæans derived their origin.

Comparing this type with other ancient monuments, it appears however more probable, that it represents Glaucus or Triton, marine divinities held in high veneration by the Greek colonies in Italy, who received them from the Phœnicians and Carthaginians. The first is represented on the coins of Heraclea, and on various works of art. The latter, who appears also in Tyrrhenian monuments, was so greatly honoured by the Carthaginians, that in a treaty with Philip of Macedon, they invoked Triton in common with Neptune and Mars (7).

Rev. KYMAION. Scylla, in her usual form; underneath, a bivalve shell. AR. 2.

This coin recalls the ancient Homeric traditions, and, at the same time, the veneration of the Cumæans for the divinities of the sea. It is also of great importance by the light it affords with regard to the coins inscribed AAAIBANON, which are to be referred to a town of that name, in the neighbourhood of Cuma (8).

4. Front head of a lion between two opposite heads of wild boars.

Rev. KYMAION. Bivalve shell and barley-corn. AR. 2.

The obverse is not easily explained (9), but the pretensions of the inhabitants of Cuma to the possession of the tusks of the Erymanthian

(6) Médailles Grecques Inédites, pag. 5.

(7) POLYBIUS, lib. VII, cap. 9.

(8) Ancient Coins of Greek Cities and Kings, by

J. MILLINGEN, pag. 7.—AVELLINO, Opuscoli Diversi, Napoli, vol. II, 1833, pag. 60.

(9) Ancient Greek Coins, pag. 5. — AVELLINO, Supplem. Ital. Vet. Num., pag. 12, 13.

boar, preserved as relics in the temple of Apollo (10), appears to have some connexion with the type of this coin.

5. KYME. Female head, archaic style.

Rev. KYMAION (Retrograde). Bivalve shell and barley-corn. AR. 2.

The inscription accompanying the female head designates the Nymph or personification of the city, and thus confirms what has been said above, with regard to the female portraits usually seen on the Cumæan coins.

The observation that the coins of Cuma never present the double letters H and Ω, induced me to think that they must have been struck previously to the year 418 A. C., when Cuma was taken by the Campanians (11).

The inference is however too absolute and liable to objections, inasmuch as the beauty of the workmanship of some of the coins makes it doubtful whether they can be referred to an epoch so remote. Nor is there sufficient reason to suppose that the coinage necessarily ceased when the city became subject to the Campanians, for, however barbarous these invaders may originally have been, it is certain that they subsequently acquired civilization from those they conquered, and adopted the Greek language and arts. This is evident from the coins inscribed ΚΑΜΠΑΝΟΝ, which were perhaps struck at Neapolis, or at Cuma (12); and likewise from those of the same people, who occupied Entella and Nacona (13), in Sicily.

Nevertheless, the coins of Cuma do not seem of a later age than the hundredth Olympiad (377 A. C.), when some great calamity or political revolution, unnoticed by historians, probably occasioned the cessation of the coinage, which it would be difficult to account for otherwise, since we have proofs that the mints of the neighbouring cities Neapolis and Nola, continued to work till a very late period.

(10) PAUSANIAS, lib. VIII, cap. 46.

(11) Médailles Grecques Inédites, pag. 6.

(12) AZELLINO, Opuscoli Diversi, vol. II, pag. 167.

(13) Ancient Greek Coins, pag. 33.

NATIOLUM IN APULIA.

1. Helmeted head of Minerva; above two globules, indicating the Sextans or II Unciæ.

Rev. Monogram. Lion seated, holding with his fore-paw uplifted a spear. AE. 3. *Plate III*, n. 5.

2. Obverse, the same as the preceding.

Rev. Same monogram. Hercules in the attitude of the Farnesian colossus. Æ. *Plate III*, n. 6.

The workmanship, the types, and the globules indicative of the value with reference to the as, prove evidently that these coins belong to Italy, and, in particular, to Apulia.

The letters of which the monogram is composed are likewise favourable to this attribution. It is uncertain whether it should be resolved into NAT or MAT; but it applies in either case to Apulia, where we find Natiolum, supposed to be Bisceglie, a city on the Via Frentana, nineteen miles from Barium (1), Matinum, on mount Garganus (2), and Mateolum, supposed to have been where Matera now stands. The most probable opinion seems, however, in favour of Natiolum (3).

Brass coins occur with the same types as n° 1, but with the monogram VE, which is found also on other coins with various types. These last coins were once attributed to Velia in Lucania; but of late the improbability of the attribution has been felt, and they have been referred to Venusia in Apulia (4), an opinion confirmed by their resemblance to the coins of Luceria, a city not far distant from Venusia.

The coins however with the monogram VE, and types like those of the present, are of a different fabric, and may possibly belong rather to Veretum, a city of the Salentines in Iapygia, on account of their resemblance to the coins of Uxentum, a town fifteen miles distant from Veretum.

(1) CRAMER, *Ancient Italy*, tom. II, pag. 332.

(2) IDEM, pag. 277.

(3) A coin in Dr. Hunter's collection, published by Combe (tab. XIV, n. 18), and attributed to

Capua, appears to be perfectly similar to n. 1, described above.

(4) MIONNET, *Suppl.*, tom. I, pag. 270.—SESTINI, *Class. Gen.*, pag. 15.

POSIDONIA IN LUCANIA.

Neptune brandishing his trident in a menacing attitude. On one side, **ΠΟΜΕΙ**; on the other, **ΜΕΙΛΑ** in archaic characters, from right to left.

Rev. **ΠΟΜΕΙ**. Ox walking. *AR. Plate 1, n. 7* (M. Prosper Dupré, Paris.)

With the usual types and legend of the coins of Posidonia, this silver didrachm is remarkable by the additional inscription **ΜΕΙΛΑ**.

It would seem, at first, that this addition to the usual legend referred to the name of the Silarus, a neighbouring river, which flowed into the sea, fifty stadia to the north of Posidonia, and formed the boundary between Lucania and Campania (1); and, in fact, this opinion would have been very probable, had the word in question been on the side representing the ox or bull (frequently figured as the emblem of a river); but its being placed near the figure of Neptune is an objection to a similar explanation. Perhaps then it may designate the name of a magistrate, Silarus, or Silarius, consistently with the common custom of giving to individuals names derived from the localities of their native countries. Thus we find Scamandrius and Simoisius in Homer, and there are many other examples of the same kind.

It may also be conjectured, and not without probability, that the coin under consideration was intended to commemorate an alliance between Posidonia and a neighbouring city situated on the Silarus, and which took its name from that river, as was frequently the case.

Or the city in question might have been that called Salernum by the Romans, who established there a colony, in 559 A. U. C. (2). Probably, however, the origin of that city was much more ancient, and of Greek

(1) STRABO, lib. V, pag. 251.

(2) TIT. LIV., lib. XXXIV, cap. 42.

foundation (3); in which case the name would have been terminated in *ia* instead of *ernum*, which was a form peculiar to the Oscans and Romans (4). Supposing its ancient appellation to have been *Silaria*, the change into *Saleria* (and *Salernum*) will create no difficulty, when we consider the great alteration of geographical names effected by the Romans.

This opinion, respecting the object of the inscription, is corroborated in some measure by other coins of Posidonia, which offer the name of the city, accompanied with the letters $\text{M}^{\text{H}}\text{H}\text{I}$ (5), supposed, with reason, to refer to Phistelia or Picentia, and to imply an alliance between one of those cities and the Posidoniatae.

It is true that geographers make no mention of a city called *Silarus*; but we know that many Hellenic and Tyrrhenian colonies were established in Campania and in a part of Lucania, the names of which have not reached us. In fact, *Hyria*, *Allibanum*, *Phistelia* and several other towns in Campania (6), unnoticed by history, are known only by coins, and their situation can be ascertained by conjectures alone.

New discoveries of coins or other monuments may perhaps throw light on the subject, and enable us to decide between the explanations suggested.

An opportunity here occurs of examining a story given by Athenæus on

(3) Geographers are inclined to think that the primitive city did not occupy the same site as the Roman *Salernum*, but was at some distance, and farther from the sea. The hill which rises above the modern *Salerno* was selected by the Romans for an encampment on account of its commanding situation, and was intended to keep in check the *Picentes* and *Lucanians*. Here a permanent garrison was kept, and, from its vicinity to the city, it was called *Castrum Salerni*. Afterwards a colony was established there, and it grew into a city, which became extremely prosperous, and was called *Salernum*. Probably the population of the old city was transferred to the new. V. *CLUVNIUS*, *Ital. Antiq.*

(4) Gentile names ($\tau\alpha\ \delta\theta\nu\nu\alpha\iota$) terminating in *erni* are frequent in *Latium* and *Campania*, and are generally formed from names of towns ending in *ia*. Thus we find *Fabraterni* from *Fabrateria*, *Cupelterni* from *Copelteria*, *Venserni* from *Veseris*, *Veliterni* from *Velitrae*, etc. *Falernum*, *Liternum*, and others, are formed in the same manner.

(5) *MIONNET*, *Méd. Grecq.*, Suppl., tom. I, pag. 306, n. 718-721.

(6) The inscription on the tomb of *Scipio Barbatus* records the names of various cities of *Samnium* and *Lucania*, which are not noticed in history. V. *VISCONTI*, *Monum. degli Scipioni*, Piranesi, Roma, 1783, in-f°.

the authority of Aristoxenus, a philosopher and musician of Tarentum, respecting a custom subsisting in his time at Posidonia. « The inhabitants of that city, » he says (7), « originally Hellenes, had gradually fallen into barbarism, and, becoming Tyrrhenians or Romans, had changed the ancient language and usages of their ancestors. Sensible however of their misfortunes, they still continued to celebrate one of their ancient sacred festivals; and on a stated day, in each year, assembled together to revive the recollection of their ancient Hellenic language and institutions; and, after having deplored in common, and wept over their fatal destiny, they returned in sadness to their respective homes. »

The first, among many objections to this story, is the improbability that a festival of this kind should have been observed by the Roman colonists, who possessed the city by right of conquest, and whose forefathers had deprived the original Greek inhabitants of a large part of their lands and property.

The custom in question could therefore have subsisted only among the descendants of the ancient inhabitants reduced to a state of inferiority, and excluded from many of the political or civil rights enjoyed by the Roman colonists. And such may have been the case, but, at a time, and under circumstances very different from those related by Athenæus. Setting aside, however, other objections on the score of improbability, more positive arguments against the authority of the story arise from its direct opposition to all historical and chronological evidence, as a slight examination suffices to show.

The date of the occupation of Posidonia by the Lucanians is the first point to be considered, and though it cannot be determined with precision, it may, with great probability, be placed at a short period after the expedition of Alexander, king of Epirus (8). This prince came to Italy in 417 A. U. C. (337 A. C.); in order to protect the Hellenic cities of the coast against the incursions of the Lucanians an

(7) Lib. XIV, pag. 632.

(8) Tir. Liv., lib. VIII, cap. 3.

other barbarians of the interior, who had already gained possession of several maritime cities. In the course of the war he went by sea to the relief of Posidonia, besieged by the Lucanians and Samnites. A battle took place in the neighbourhood of the city (9), and Alexander obtained a complete victory, 425, A. U. C. Thus Posidonia was saved; but, after the death of Alexander, 431 A. U. C., the barbarians regained the ascendant, and took possession of the city. The Lucanians remained masters of it, till they were subdued in their turn by the Romans, who, soon after their conquest, sent a colony to Posidonia (10), in 480 A. U. C.

The occupation of the city by the Lucanians cannot therefore have exceeded fifty or sixty years; and, in such a limited space of time, it can hardly be supposed that any material change of manners could have been effected. Besides we know that, far from imposing their language and customs on the Greek population subject to their power, the Lucanians, on the contrary, acquired those of the vanquished people. As an instance of this, we find that a Lucanian ambassador sent to Syracuse, harangued in the Greek tongue, and filled the popular assembly with astonishment at his pure Doric (11). The coins struck by the Lucanians, are likewise incontestable proofs of the use of the Greek language and arts by that people (12).

No alteration in these respects could therefore have taken place before the establishment of the Roman Colony, as before stated, in 480 A. U. C. (274 A. C.). But, as in all similar cases, the change must

(9) « Ceterum Samnites bellum Alexandri Epirensis in Lucanos traxit : « Qui duo populi adversus regem, excensionem à Paesto facientem, signis conlatis pugnauerunt, eo certamine superior Alexander ». *TIT. LIV.*, lib. VIII, cap. 17.

From this passage, though somewhat obscure, it may be inferred that Alexander, who had been carrying on war for several years in various parts of Magna Græcia, came by sea to Posidonia, probably besieged by the barbarians. Hence it is evident that

Posidonia did not become subject to the Lucanians till after the King's death.

(10) *TIT. LIV.*, *Epit.*, lib. XIV.

(11) *DIO. CHRYSOSTOM.*, *Orat.* Corinth., tom. II, pag. 113. Edit. Reiske.

(12) *ECKHELL*, *Doct. Num. Vet.*, tom. I, pag. 150.

Some of the coins are inscribed *ATKIANON*, and those apparently of a later date, *AOYKANOM*, but always in Greek characters, and all were certainly struck before the year 480 U. C.

have been gradual and slow, the number of the first colonists being small, comparatively with that of the ancient inhabitants; and we see, by the coins of Posidonia (13), that the change of manners was not immediate, but gradual and progressive.

The great and insuperable argument, however, against the authenticity of the story in question is deduced from the consideration of the period in which Aristoxenus lived. The time of his birth is uncertain; but we know that he was a disciple of Aristotle, who died in 426 A. U. C.; and from various ancient testimonies, Mr. Clinton (14) fixes the epoch when he flourished, between 320 and 287 A. C. (434 and 467 A. U. C.): and consequently, he could not possibly have described the Posidoniatæ as converted into Romans, since it was not till 481 A. U. C., that is to say, thirteen years after his death, that Posidonia became subject to the Romans, and received a Roman colony.

It is evident then, that Athenæus must have been mistaken with regard to the author of the statement in question, or, if he were correct as to the name, that the Aristoxenus, to whom he refers it, was not the disciple of Aristotle, but another author of the same name, who lived at a much later period, probably about the end of the Roman Republic. The great change described in the condition of the Greek population in the south of Italy, was not entirely effected, till after the Social War, when military colonies were distributed throughout Italy, first by Sylla, and afterwards by the two Triumvirates; the lands of many municipal cities were then confiscated, and divided among the officers and soldiers of the disbanded legions, and the ruin of the ancient population finally consummated.

(13) The earliest coins, after the colonisation by the Romans, are inscribed ΠΑΙΣΤΑΝΟ, and are of very good workmanship. V. Recueil de Médailles Grecques, pl. I, n. 15.—MIONNET. Descrip. de Méd. Suppl., tom. I, pag. 308.

(14) Fasti Hellenici, part. III, pag. 473.

HIPPONUM IN BRUTTIIS.

CEI. Youthful male head, covered with the petasus.

Rev. A caduceus. *AE.* 3. *Plate III,* n. 8.

Pellerin (1), who first published coins similar to the present, ascribed them to Siris in Eucania, and his opinion has been since generally followed by antiquaries. Strong objections, however, appear to this attribution. 1° The city of Siris was first destroyed about the year 510 A. C., and, though afterwards restored, never recovered its former prosperity, and finally ceased to exist when Heraclea was built (2), either on the same site, or very near it, in 428 A. C., an epoch certainly much anterior to the time when the coins under consideration were struck. 2° The first letter **E**, taken by Pellerin for a sigma, never had that form in Magna Græcia, or Sicily, except perhaps late in the Imperial ages. Its real value is that of the digamma which repeatedly occurs under this form in the celebrated tables of Heraclea (3) and on other ancient monuments.

The letters **EI**, preceded by the digamma, may rather be considered as the initials of the city of Hipponium, or rather Heiponium, as it was called by the inhabitants, who invariably are styled *Εἰπωνίαι* on their coins. Though called Hipponium by ancient authors, its name probably was also Hippon; or Ceipon, with the digamma instead of the rough aspirate. In fact, this form was retained unchanged by the Romans in the appellation of Vibo, to which they added the epithet of Valentia, when they established there a colony, in 560 A. U. C. (4).

The opinion of Pellerin was chiefly owing to two coins, one in-

(1). *Supplément III*, pag. 38.

(2) *Diodor. Sicul.*, lib. XII, cap. 36.—*STRABO*, lib. V, pag. 279.

(3) *MAZZOCHI*, *Tabul. Heracl.*, pag. 128.

(4) The identity of the Greek name *Εἰπών* with the Latin Vibo has been noticed by the editors of the French Strabo, lib. V.

scribed **CEIPIZ**, the other **ZEIRI**, which he supposed to be the name of the city; but Eckhell has shown (5) that the first is undoubtedly of Coreyra, and that the second appears to be of Laos in Lucania, both with names of magistrates.

It may be here observed that in a passage of Livy, where the operations of Alexander, king of Epirus, are described (6), the name of Hipponium ought probably to be substituted instead of that of Sipontum. The author says : « Cæterum quum (Alexander) sæpe Brut-
« tias Lucanasque legiones fudisset; Heracleam Tarentinorum coloniam,
« Consentiam ex Lucanis, Sipontumque, Bruttiorum Terinam, alias inde
« Messapiorum ac Lucanorum cepisset urbes, etc. »

The editors of Livy have perceived that the passage was corrupt, and instead of Sipontum, a city, not of Lucania, but of Apulia, and far distant from the scene of action described, they have proposed to read Metapontum; a correction highly exceptionable, and which would remove the difficulty in part only, since Consentia, no more than Sipontum, could have been described in Lucania (ex Lucanis), as it was the well known capital of the Bruttii, and is in fact so called by Livy himself, in a subsequent book (7). Hence, it is evident that some transposition, or perhaps interpolation, has taken place, and that the passage may probably be restored thus : « *Heracleam, Tarentinorum coloniam, ex Lucanis, Consentiam Hipponiumque* (8) *Bruttiorum, Terinamque* (9), *alias inde Messapiorum et Lucanorum cepisset urbes, etc.*

(5) Doct. Num. Vet., tom. I, pag. 160.

(6) Lib. VIII, cap. 24.

(7) Lib. XXX, cap. 19.

(8) So easy is the mistaking of Sipontum for Hipponium, that Pellerin, who first published coins of the latter, ascribed them to the former. *Supplém. III*, pag. 7.

(9) The first Hellenic cities in the Western coasts taken by the Bruttii were Terina and Hipponium, Olymp. 106, 1. Dronoe. *Strab.*, lib. XVI, cap. 15.

In all the editions of this author the reading is Ἀπρίωνιον, instead of which Vesseling has very judiciously proposed Ἰππώνιον, which is, in fact, implied by the vicinity of that city to Terina.

LEONTINI IN SICILIA.

ÆEONTINON. Helmeted head of Minerva. Behind, a grain of corn.

Rev. Pegasus, AR. 2. *Plate III*, n. 9. (Mr. Stuart, at Naples).

This city having been founded by a colony of Chalcidians from Eubœa (1), it appears extraordinary to see on its coins emblems which belong exclusively to Corinth and its colonies, and are totally different from those characteristic of the Leontini, and usually represented on their coins (2). The apparent anomaly is accounted for by the political changes which this city experienced.

The violent and deep-rooted rivalry and animosity which subsisted from the earliest times between the Dorian and Chalcidian colonies established in Sicily, produced frequent hostilities between them. Their forces, however, were nearly balanced; and, for a long time, no decisive or important result ensued. But, after the prosperous reigns of Gelo and Hiero, the Syracusans acquired a decided ascendancy, and their ambition encreasing with their power, they aspired to the subjection of the other free cities of the island, particularly those of the Chalcidians.

Unable to contend with such a formidable power, to whose attacks they were, from their vicinity, the first exposed, the Leontini had recourse to the Athenians, and sent an embassy, of which the celebrated orator Gorgias had the direction (3).

Not only their common origin as Ionians, but ambitious views, and the desire of acquiring possession of such an important island, induced the Athenians to grant the request of the Leontini, and to send a fleet and army to their assistance (4).

(1) THUCYDIDES, lib. VI, cap. 3.

(2) The obverse presents the portrait of Apollo, Ἀρχυμένης; reverse, a lion's head, emblem allusive

to the name of the city. V. TORREMUZZA.

(3) DIODOR. SICUL., lib. XII, cap. 54.

(4) THUCYDIDES, lib. III, cap. 86.

The arrival of these succours arrested the progress of the Syracusans; but, not being sufficiently powerful to decide the contest, hostilities continued during three summers with various success, but no decided advantage. At length, the rival states, tired with the contest, convened a congress at Gela, where, by the persuasion of Hermocrates, a treaty of peace was concluded (Olymp. 88, 4) on condition that each party should retain what it possessed (5).

Not long after this pacification, and the departure of the Athenians, the Leontini, in order to fill up the void in the population, occasioned by the war, admitted a number of aliens, or those of a lower caste, to the franchise of the city. This gave occasion to the people to demand a new division of lands. The nobles, who, by this measure, were deprived of a great part of their property, had recourse to the Syracusans, and, by their assistance, expelled the popular party. Finding, however, the city depopulated, and themselves too weak to defend it, they removed to Syracuse, where they were admitted as citizens, with the full enjoyment of all political rights (6).

From the account of the transaction given by Diodorus (7), it appears that the deserted city of Leontini was converted into a fortress of the Syracusans, and received a Syracusan garrison.

Our information respecting Sicilian affairs being very imperfect, as they are only noticed incidentally, when connected with those of Greece; we know little of the subsequent occurrences. It appears, however, that a portion of the Leontini took possession of several strong holds in the country, where they held out for a long time; but that the city itself remained in the power of the Syracusans, till the treaty of peace between Dionysius and the Carthaginians was concluded (Olymp. 93, 4), when the Leontini were restored to liberty and reinstated in their city (8).

(5) THUCYDIDES, lib. IV, cap. 58, 65.

(6) THUCYDIDES, lib. V, cap. 4. According to Diodorus, it would seem that the removal of the Leontini to Syracuse was a condition of the treaty for, after relating its conclusion, he says : Οἱ δὲ

Συρακούσιοι τοῖς Λεοντίνσι παραδόντες τῆς πολιτείας, ἀναρ-
τας Συρακούσιους ἐποίησαν, καὶ τὴν πόλιν ὁρμήριον ἀπέδειξαν
τῶν Συρακουσίων. Lib. XII, cap. 54.

(7) *Loc. cit.*

(8) DIODOR. SICUL., lib. XIII, cap. 114.

The repose of Leontini was of short duration. In the following year (Olymp. 94, 2), Dionysius made himself master of the city, and removed the inhabitants to Syracuse (1). From this period, the Leontini were reduced to subjection, and involved in all the foreign wars and domestic factions of the Syracusans, but, as Strabo observes (2), participating solely in the adverse fortune, never in the prosperity of their oppressors.

The power of Dionysius being consolidated, he meditated the project of expelling the Carthaginians out of Sicily. A war ensued, of which the fatal effects extended to the whole island, and with this evil a dreadful pestilence was combined (3).

The peace which was concluded, (Olymp. 95, 2), brought no melioration in the condition of the unfortunate Leontini. A sedition having arisen among the mercenaries of Dionysius, who claimed their pay and the rewards promised to them, Dionysius, unable or unwilling to satisfy their demands, and wishing to get rid of such dangerous auxiliaries, offered to them, in lieu of money, the possession of the city and territory of Leontini (4). This proposal was gladly accepted, on account of the great fertility of the soil, and ten thousand mercenaries, chiefly Peloponnesians, divided by lot the Leontine territory, of which, in all probability, frequent wars, internal factions, and pestilence, had greatly reduced, if not annihilated, the population.

No mention of the Leontini occurs in history during the remaining part of the reign of Dionysius, or the first years of that of his son. But, on the arrival of Dion in Sicily, those who occupied the city revolted against Dionysius, and repulsed an attack of Philistus, the lieutenant of Dionysius, who was sent against them. Afterwards, when Dion was obliged to retire from Syracuse, on account of the intrigues of Heraclides, he repaired to Leontini, where he was received with the greatest honours, and civic rights were given to the foreign soldiers of

(1) DIODOR. SICUL., lib. XIV, cap. 15.

(2) Lib. VI, pag. 273.

(3) DIODOR. SICUL., lib. XIV, cap. 70.

(4) DIODOR. SICUL., lib. XIV, cap. 78.

his army (5). Here Dion established his head quarters, till circumstances enabled him to return to Syracuse.

When hostilities had ceased, and tranquillity was restored, Dion, wishing to establish a new and better form of government, applied to Corinth for men, qualified for counsellors and administrators of the new system framed on the Lacedæmonian and Dorian model (6).

It appears highly probable, from this statement, that the coins of Leontini, which, like the present, bear Corinthian emblems, are of the time of Dion, (Olymp. 106). Not only was the constitution of the Syracusan state then organised on the Corinthian model, but a number of the Corinthian soldiers of the army of Dion became citizens of Leontini, probably to fill up the void in the population, and of course were admitted to a share of the lands, and to the enjoyment of all political rights. This new population, proud of their origin, would naturally be anxious to adopt the emblems, and imitate the coinage of their native country. Thus we find so many Syracusan coins with Corinthian types, struck at different periods, perhaps some, like the present, under the administration of Dion; others, at a later period, under Timoleon. In the time of the latter, Sicily was so depopulated by frequent wars, contagious diseases and intestine divisions, that he was obliged to write to Corinth, requesting that colonists might be sent from Greece (7).

It may excite surprise that only one coin of this description has come to light; but this circumstance may be explained by the troubles which followed the death of Dion, the occupation of Leontini by Ictas, and another removal of its inhabitants to Syracuse by Timoleon. After so many political convulsions, and its complete subjection to Syracuse, it appears that Leontini never recovered its prosperity; and, in fact, none of the silver coins of this city are of a later age than that of Dion (Olymp. 106, 4). Those in copper are of a much more recent period, and after the Roman conquest.

(5) PLUTARCH, in Dio., c. 40. DION. SICUL., XVI, 16.

(6) PLUTARCH, in Dione, cap. 53.

(7) DIODOR. SICUL., lib. XVI, cap. 82. — PLU-

TARCH, in Timol., cap. 22.

LONGANE IN SICILIA.

ΛΟΓΓΑΝΑΙΟΝ, from right to left. Juvenile head of Hercules.

Rev. Youthful head of uncertain character. AR 3. *Plate III, n. 10* (M. Prosper Dupré).

A brass coin, with the initials ΛΟΓ, was published by Pellerin (1), who ascribed it to Longone in Sicily, an attribution which, though called in doubt by Eckhell (2), acquires confirmation from the present silver obolus, with the entire legend ΛΟΓΓΑΝΑΙΟΝ.

The name of this city is recorded by Stephanus of Byzantium, on the authority of Philistus; he calls it Longone (3), but without saying in what part of the island it was situated. From Diodorus Siculus (4), however, we learn that it was a fortress in the territory of Catana.

A river Longanus is likewise mentioned by Polybius (5) and Diodorus (6), which, from its name, might be supposed to have been near the city; but, from the account of Polybius, who speaks of it as being in the Mylæan plain, modern geographers (7) have placed it between Mylæ and Tyndaris, on the Northern side of the island.

The name of this city, though apparently barbarous, may be of Hellenic origin, since a borough in Boeotia was called Λογγάε, where Minerva had a temple (8), whence the epithet of Λογγάτις was given to her.

The present coin and one similar, in the collection of Baron Astuto, at Noto (9), are those hitherto known. The workmanship and design of them are rude; a circumstance which makes it probable that Longane was situated in the interior of the island, where the arts were not in the same state of perfection as in the maritime cities. The copper coins with ΛΟΓ are also of the same rude style.

(1) *Peuples et villes*, tom. III, pag. 106.

(2) *Doct. Num. Vet.*, tom. I, pag. 218.

(3) *V. Λογγάων*.

(4) *Lib. XXIV, Eclog. II.*

(5) *Lib. I, cap. ix, 3.*

(6) *Lib. XXII, Eclog. XV.*

(7) *CLUVERIUS, Sicil. Antiq.*, lib. II, cap. v, p. 303.

(8) *TERTZES ad Lycophron.* vers. 520.

(9) *CALCAGNI, di Finzia Re di Siracusa. Palermo, 1809, pag. 25.*

MESSANA IN SICILIA.

MESSENION. A hare running.

Rev. Male figure in a chariot drawn by one horse. AV. 3. Weight, 22 $\frac{1}{2}$ grains. *Plate IV*, n. 11 (Marquis Pucci, Florence).

We see here the first gold coin of Messana, which has hitherto come to light. It is a *diobolus*, or the third part of a drachm. The peculiar form of the letters, especially of the *sigma*, and the Ionic dialect of the legend MESSENION, refer it to an early age, and previous to the ascendant acquired by the Doric portion of the motley population of this city (1), an ascendant which probably took place after the failure of the Athenian expedition against Syracuse.

Notwithstanding the extensive commerce and great opulence of the Hellenic cities of Sicily, it appears that gold was very scarce in that island before the time of Philip of Macedone. It is well known what difficulty Hiero experienced in obtaining at Corinth a certain quantity of that metal for an offering to Jupiter, after a victory obtained either over an enemy, or at public games (2).

In fact, no early gold coins of Sicily are found. The most ancient are those which present a female portrait, with a reticular head dress, and the name of KIMON, and representing on the reverse Hercules strangling the Nemæan lion. These are of the same work as the magnificent silver medallions so well known for their beauty, and are probably of the time of Dionysius (3). Besides Syracuse, the only cities which coined gold are Agrigentum, Gelas and Tauromenium, all of

(1) See on the subject of the population of Messana a paper by the author, inserted in the Transactions of the Royal Society of Literature, vol. I, part. II, pag. 93.

(2) ATHENEUS, lib. V, pag. 282.

(3) It may be noticed here that the small gold coins of Syracuse, with a head of Hercules, and reverse, a female head in the centre of an indented square, are imitations of silver coins of an early age; but no prototypes of them have been found in gold.

Dorian origin; but their coins are not of a remote age, perhaps none previous to Alexander.

The present is then the most ancient Sicilian gold coin hitherto known, and a monument which attests the early prosperity of the Messenians, previous to the fatal tyranny of the Dionysii.

SEGESTA IN SICILIA.

ΣΕΓΕΣΤΑΙΒΕΜΙ. from right to left. Female head of archaic style.

Rev. A dog. *AR.* 2. *Plate I, n. 12.* (M. Prosper Dupré).

Like the greater number of the coins of this city, the present silver didrachm bears the inscription ΣΕΓΕΤΣΑ, in archaic characters followed by the letters ZIB. Some antiquaries have supposed that these additional letters were numerals, which implied an era in use at Segesta. Other explanations have been proposed, but all equally improbable, according to Eckhell, who with his usual sobriety of conjecture, characteristic of a genuine critic, abstained from offering an opinion on the subject (1).

The addition EMI (for Εἰμι) to the usual legend on the present coin, hitherto unpublished (2), may be considered as affording a very probable solution of the point, by leading to the inference that the termination ZIB is an adverbial particle, like the paragoric ζε, οἱ, φῖ and θεν, and others of the same kind frequently added to substantives, chiefly those standing as genitives. The unusual termination B in the present instance, may be attributed to a peculiar dialect in use at Segesta, and perhaps derived from the Punic language. Many cities in this part of the island were, in fact, long subject to the Carthaginians, and issued numerous coins with Punic legends. It is indeed highly probable that Segesta itself was originally a Phœnician colony.

(1) *Doct. Num. Vet.* tom. I, pag. 234.

fect state of preservation, the author read AMI

(2) A coin, without doubt similar, has been published; but, either by inadvertence, or the imper-

instead of EMI. TORREMUZZA, *ad Sicil. Num. Vet. Auctar.* II, tab. V,

Consistently with this supposition, the legend would read, according to the usual form, *Σεγέστας εἰμι* (*Nóμισμα* understood) a mode of expression not uncommon on monuments of art of an early age.

The female head on the obverse, is that of Egesta who gave her name to the city. The learned Eckhell has given the following very satisfactory illustration of the type on the reverse (3): « When Neptune, to punish the perfidy of Laomedon, sent a marine monster, to which the most noble Trojan virgins were to be successively sacrificed, Hippotes, with a view to preserve his daughter Egesta, sent her away privately by sea. On her landing in Sicily, the river god of the Crimisis became enamoured of her, and, in order to surprise her, assumed the form of a dog. The result of this union was a son called, after his mother, Egestus, who, when of age, founded a city, to which he gave the name of his mother. Hence, according to various ancient authors (4), several Sicilian cities represented a dog on their coins. »

ABDERA IN THRACIA.

Winged Griffin seated, lifting up one of his forefeet.

Rev. ΕΓΙΜΟΛΠΑΓΟΡΕΩ. Female figure with a short tunic and singular head-dress, in a dancing attitude.—AR 1. Weight, 191 $\frac{1}{2}$ grains. *Plate II*, n. 13 (Royal Collection, at Paris).

The coins of this city present invariably the figure of a griffin, which was also the symbol of the Teians of Ionia, who colonised Abdera, and resided there for a length of time, when they abandoned Teos, in order to avoid the Persian yoke (1).

It has been generally supposed that this symbol was originally that of Teos, whence it was taken by Abdera; but Mr. C. O. Müller is of a different opinion (2), and thinks that it was first adopted by the Ab-

(3) *Doct. Num. Vet.*, *loc. cit*

(4) *Tzetzes* in *Lycoph.*, v. 953.—*Servius* ad *Æn.*, lib. V, 30.

(1) *Herodotus*, lib. I, cap. 168.

(2) *Hist. and Antiq. of the Doric Race*, vol. I, pag. 232. English Translation.

denote in allusion to the worship of Apollo, who had a celebrated temple at Deræa, in the vicinity of Abdera; and that this symbol was afterwards taken by the Teians, in consequence of their residence at Abdera.

The former opinion, however, appears preferable, for various reasons. It cannot be doubted that long before the flight of the Teians to Abdera, Apollo was the principal divinity of the Ionian confederacy, and that the Hyperborean legends were known in Asia Minor earlier than in Greece; hence, a number of cities in Æolia, Ionia, and other provinces of Asia, pretended to have been founded by Amazons. Connected with these legends were the griffins, who became the attributes of Apollo, considered also as an Hyperborean deity; nor are the griffins represented only on the coins of Teos, but on those of Phocæa and Smyrna. To these considerations it may be added, that it was usual for colonies to imitate the institutions and rites of the metropolis; but the metropolis would never have condescended to borrow from its colonies, which were always considered in an inferior point of view.

In addition to this the usual emblem of the Abderitæ, the present coin represents a female figure attired in a short tunic, with a singular head-dress; and in a dancing or pantomimic attitude.

Similar figures, though now first seen on coins, are frequent on ancient works of art, particularly in basrelief. Visconti supposed them to be Lacedæmonian virgins (3) assisting at rites in honour of Diana, at Caryæ. Zoëga has explained them as hierodules (4), who were either captives, or purchased slaves, dedicated to the service of Venus.

With regard to the ornaments of the head-dress of these figures, there are different opinions: by some they have been taken for palms, by others for twigs of willows, or for reeds (5), which appears to be the most probable. In the present instance, the head-dress is not formed of detached

(3) *MUSEO PIO CLEM.*, tom. III, pag. 49 (d).

(4) *Bassi-rilievi di Roma*, tom. I, pag. 111-118, tav. 20, 21.

(5) See *CLARAC. Musée royal*, n. 533, and *WELCHER, Annales de l'Inst. de Corr. Arch.*, tom. V, pag. 151.

reeds, as is usually seen, but they are interwoven, and form a kind of basket or calathus, called *σαλίζα*, as it is described by Hesychius (6).

The costume in which these figures appear, tends to confirm the opinion of Visconti, respecting their Lacedæmonian origin. That they were called Caryatides from the circumstance of their functions at *Caryæ*, may be inferred from Plutarch (7), who relates that dancing Caryatides were represented as the emblems of the seal of Clearchus, general of the Greek troops in the service of Cyrus, and it is not improbable that they were similar to the figures under consideration.

But it should be observed that the peculiar costume and action of these figures are not characteristic of the Spartan women exclusively, being equally appropriate to the Amazons; and hence, it must be difficult to distinguish one from the other on ancient works of art. From the far greater celebrity of the Amazons, however (8), it seems probable that they should have been more frequently represented than the Caryatid virgins. There is also a strong objection to the general appellation of hierodules given by many antiquaries, because, although the custom of wearing the short tunic prevailed at Sparta, it was not imitated in other Dorian states: nor can it be supposed that even at Corinth or Eryx, the females who officiated in the temples of Venus used a similar costume, much less those who were addicted to the service of other divinities.

From these motives, the figures under consideration seem rather intended to represent Amazons in the act of performing sacred rites. We know that the construction of the temple of Diana at Ephesus was attributed to these warlike females (9), and that they instituted religious ceremonies not only in honour of that goddess, but also of Mars, of Apollo, and of other divinities. Probably the hierodules of Enyo or Bellona at Comana, and of Anaitis at Zela in Pontus, were in imitation of the Amazons.

(6) See C. O. MULLER, Dorians, vol. II, pag. 353.

(7) In Artaxerxe, cap. 18.

(8) HOMER, Iliad, Γ, vers. 189, et Z, vers. 185.

(9) DIODOR. SICUL., lib. II, cap. 96.

So great, in fact, is the analogy, that some eminent critics are of opinion (10) that the idea of the Amazons was first suggested by the sight of the many female slaves (*ισοδάουλοι*) which were employed about the temples of Asia Minor. The converse of this seems however far more probable, because the mythos of the Amazons is of a very early period, and long before the establishment of temples so richly endowed as to be able to entertain such a number of sacred ministers.

A farther argument in favour of this opinion, is the frequency of the representation of these figures on the breast-plates of Imperial and other statues in a military costume, where it was certainly more appropriate to represent Amazons, the daughters of the god of war, rather than dancing women of servile condition.

The representation of an Amazon on the present coin is therefore a type perfectly suited to Abdera, a colony of Teos in Ionia, a country where the Amazons were held in the highest veneration, and considered as the founders of most of the cities which composed the Ionian confederacy. She is here represented in the manner described by Callimachus (11), dancing before a newly raised statue of the divinity. In addition to this general motive, it may have a special reference to Molpagoras, archon or holding some other eponymous magistracy, in allusion to his name, *Μολπή* implying particularly the song accompanied with the dance (12), which is here expressed.

The legend, as is usual on the coins of Abdera, is in the Ionic dialect, ΕΠΙ ΜΟΛΠΑΓΟΡΕΩ. The name of Molpagoras is also Ionian, and refers perhaps to a descendant of Molpagoras, father of the Aristagoras, who was author of the Ionian insurrection against Darius, and who, obliged to fly from Miletus, formed a settlement at Myrcinus in Thrace (13), and was killed in an engagement with the Edones (Olymp. 70, 4, A. C. 497).

(10) MULLER, Dorians, vol. I, pag. 405. Engl. Transl.

(11) Hymn. in Dian., vers. 237—243.

(12) DAMME, Lexicon. V. *Μολπή*.

(13) HERODOTUS, lib. V, cap. 126.

ANCHIALUS IN THRACIA.

ΑΓΧΙΑΛΟΣ. Youthful male head bound with a fillet.

Rev. ΑΓΧΙΑΛΕΩΝ, Æsculapius leaning on his staff with serpents entwined round it. AE 3. *Plate II*, n. 14.

When the origin of a Greek city was uncertain or unknown, the vanity of the inhabitants induced them frequently to call into being an imaginary hero, to whom the foundation and name of the city were attributed. Thus, although Anchialus evidently was so called from its vicinity to the sea, a hero of that name appears on the present coin (1) as its founder.

No mention of Anchialus occurs before the time of Strabo (2), who described it as a small town (πολίχνην) subject to Apollonia. Afterwards, at the time of the Dacian wars, it became of importance, and was favoured by Trajan, who gave it the surname of Ulpia.

Autonomous coins of Anchialus are very scarce, but those with Imperial portraits, from the reign of Antoninus Pius to that of Gordianus, are very numerous, and attest the prosperity of its inhabitants.

As on many similar cases, the portrait of the hero is, in fact, that of some personage to whom the city wished to offer a compliment. The reverse shows the veneration paid to Æsculapius, who with Hygieia, is represented on various Imperial coins of Anchialus (3).

(1) It is described by Mionnet (Suppl., t. II, Anchiale. pag. 216), from the collection of M. D'Hermand. (3) Μιοννέτ, Suppl., tom. II, *Anchialus*, n. 113, (2) Lib. VII, pag. 319. This author calls it 118, 140, 141, 155.

GETAS REX EDONUM.

1. Male figure with the causia, holding two spears, and guiding a yoke of oxen.

Rev. ΓΕΤΑ ΒΑΣΙΛΕΥΣ ΗΔΩΝΑΝ, on the sides of an indented square, subdivided into four parts. AR. MM. Weight, 427 $\frac{1}{2}$ grains. *Plate I*, n. 15 (British Museum).

2. Obverse, same as the preceding.

Rev. ΓΕΤΑΣ ΗΔΩΝΕΟΝ ΒΑΣΙΛΕΥΣ, on the sides of an indented square like the preceding. AR. MM. Weight, 417 $\frac{3}{4}$ grains. *Plate I*, n. 16 (British Museum).

The information transmitted to us respecting the ancient state of Thrace is so very scanty and imperfect, that all monuments which tend to throw light on a country once so celebrated, and so remarkable for its early civilization, are particularly valuable and interesting.

The two silver octodrachms lately acquired by the British Museum, and now published for the first time, are extremely important as being the only monuments hitherto known, which relate to the Edones, one of the Thracian tribes most celebrated in history, and, at the same time, make us acquainted with a king of that people previously unnoticed.

It is difficult to determine the precise extent and limits of the country occupied by the Edones, because, like other Thracian tribes, they were not long stationary, but moving in various directions, according to the chances of a desultory warfare. Being, with the Pierians, the most advanced of all the Thracian tribes on the side of Greece, they were probably those which, in early times, penetrated as far as Phocis,

Boeotia and Attica (1), where some of them formed settlements : hence the greater celebrity of the Edones, and the frequent use of their name by the early Greek poets, to designate the whole of the Thracian nation.

When driven back from the south-eastern parts of Greece, they retired successively behind the Peneus and the Axios, and, for a long period they occupied Mygdonia, from whence they were expelled by the kings of Macedon (2), some time before Alexander the first. In historic times we find them on the left bank of the Strymon, bounded by the Nestus to the west, by the river Angitas and the Odomantes to the north, and by the sea and the Pierians to the south. Their principal cities were Myrcinus, Datus, Drabeseus, Eion, Ennea-Hodoi or Amphipolis, and besides various plains of great fertility, they possessed the rich mines of gold and silver of mount Pangæum, Datus, Crenides and Scaptæ-Hylæ, the most productive known in that age, and which afterwards afforded to the Macedonian kings the means of acquiring such an extensive empire.

By the first historic accounts of this people, we find that they were subdued, with the other Thracian tribes, by Megabazus (3), commander of the Persian army, after the retreat of Darius from his expedition against the Scythians. That prince, to reward the services of Histæus of Miletus, gave him the city and territory of Myrcinus (4), where he formed a settlement (A. C., 507), but was obliged, soon after, to repair to Susa. Some years afterwards, Aristagoras, also of Miletus (5), the author of the Ionian insurrection, being obliged to fly, took refuge at Myrcinus, where he intended to establish a colony, but was killed in an action with the Edones (A. C. 497).

The Athenians under Cimon having completed the expulsion of the Persians from Thrace, took possession of Eion, a colony of Mende, at

(1) THUCYDIDES, lib. II, cap. 29.—STRABO, lib. IX, pag. 401. — PAUSANIAS, lib. I, cap. 38.

(2) THUCYDIDES, lib. II, cap. 99.

(3) HERODOTUS, lib. V, cap. 2.

(4) IDEM, lib. V, cap. 11, 23—25.

(5) IDEM, lib. V, cap. 124—126.

the mouth of the Strymon, and fortified it with great care, on account of its important situation. Hence they attempted to establish a colony at Ennea-Hodoi, thirty stadia distant from Eion, but were defeated with great loss by the Edones. Thirty-two years after, they renewed the attempt, but were again defeated by the Edones at Datus or Drabeseus (6).

Twenty-nine years later (A. C., 437), the Athenians, under Agnon, were more successful, and founded on the above mentioned site the celebrated city of Amphipolis (7). The Edones, nevertheless, continued to occupy the greatest part of the country, and Myrcinus, their strong hold and capital, remained in their possession till the death of their king Pittacus, who was murdered by his nephews and his wife. Myrcinus then surrendered to Brasidas, who had already taken Amphipolis. From this period we have no more accounts of the Edones, who, probably, like many of the other Thracian tribes, became incorporated with the Sithonian empire, till Edonis was reduced to subjection by Philip, father of Alexander.

The two magnificent silver octodrachms now before us, are monuments which attest the opulence of the Edones, arising from the great and proverbial abundance (8) of the precious metals which their mines afforded; they show at the same time that the Greek language was in use among them. The type of their coins is precisely the same as that of the Oreskii or Orestæ: a man with the *causia* or Macedonian hat is represented holding two javelins or spears, and guiding a yoke of oxen.

Though of the same style of workmanship and of the same age, the inscription on one is $\Gamma\epsilon\tau\alpha\ \eta\alpha\omega\eta\alpha\eta\alpha\ \beta\alpha\varsigma\iota\lambda\epsilon\omega\varsigma$, in the Doric dialect and the genitive case; while that of the other is $\Gamma\epsilon\tau\alpha\varsigma\ \eta\alpha\omega\eta\epsilon\omega\eta$ in the Ionic dialect and the nominative case. The use of the *omega* on one, while the other retains the more ancient *omicron*, is

(6) THUCYDIDES, lib. I, cap. 100,

(7) IDEM, lib. IV, cap. 102.

(8) $\Delta\alpha\rho\acute{o}\varsigma\ \acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$. Zenobius, Centur, IV, $\acute{\alpha}\delta\alpha\gamma$. 35, et SUIDAS, v. $\Delta\alpha\rho\acute{o}\varsigma$.

also deserving of notice. These variations can only be accounted for by the simultaneous intercourse subsisting between the Edones and the Greek colonies of different origin established in Thrace.

History has recorded the name of one king only of the Edones, Pittacus, who died in 432. As the coins of Getas are of a more early period, there is reason to think that he may have been the predecessor of that king. The workmanship refers to the time of Alexander Ist, who reigned from 500 to 454, A. C.

The striking resemblance of the coins of the Edones here described to those of the Oreskii or Orestæ, published in a preceding work (9), seems to imply contiguity or some intimate connection between the two nations. Hence, I am inclined to question my former opinion, that the seat of the Oreskii was in that part of mount Hæmus, where Hadrianopolis was afterwards built, a situation which is too far to the North, and too remote from the Hellenic cities on the coast. It appears preferable therefore to restore the coins inscribed *OPPHΣKION* to the Orestæ, who inhabited a district situated between Epirus and Macedonia, according to the opinion first proposed by various antiquaries, and particularly by M. Raoul-Rochette (10).

A circumstance which militates strongly in confirmation of this opinion, is the representation of Centaurs which appear sometimes on the coins of the Oreskii, as it implies a people which inhabited or was connected with Thessaly, the country which all ancient traditions agree in considering as the seat of those fabulous beings.

Nor is the other type of the coins of the Oreskii, identical with that of the Edonian coins here described, foreign to Thessaly, being essentially the same as that commonly seen on the coins of Larissa, Pælinna, Pharcadon, Tricca, Pheræ and other Thessalian cities (11), which represent a man in the national costume, seizing a bull; a subject

(9) Ancient coins of Greek Cities and Kings. London, 1831, pag. 39.

(11) PELLERIN, Peuples et villes, tom. I, pl. 27, 28.

(10) Lettres à lord Aberdeen. Paris, 1823, pag. 115. — COMBE, Num. Vet., Guil. Hunter, tab. 32.

entirely Thessalian, and alluding to the national passion for bull-hunts and their address in subduing the most ferocious of those animals, and yoking them to the plough. The fable of the Centaurs, and the name given to them, was, in fact, derived, according to some ancient etymologists (12), from this species of hunting (ἀπὸ τοῦ κεντρεῖν τοὺς ταύρους), peculiar to the Thessalians. The Eordæi, a tribe bordering on the Orestæ, were said to have been called Centaurs on this account (13).

With regard to the Edones, though settled in historic times on the left bank of the Strymon (14), yet it must be remembered that they previously occupied not only Mygdonia, but a great part of Lower Macedonia, in conjunction with the Pierians, till they were expelled by the Temenidæ, and obliged to retire behind the Strymon. They were therefore, like the Orestæ, on the confines of Thessaly, and both these nations would consequently have adopted in many instances the manners and habits of the Thessalians, with so much the more facility, as the Thracians, Macedonians, and Thessalians, had a great national affinity.

That the Orestæ were a powerful people is fully proved by their maintaining themselves independent of the Macedonian kings till a very late period, and governed by princes of their own, who, from the name of Antiochus, one mentioned by Thucydides, appear to have been of Hellenic race. Since therefore strong motives prevent us from attributing the coins inscribed *OPPHΣKION* to a people inhabiting mount Hæmus it appears more consistent with reason, to refer them to the Macedonian Orestæ, a powerful nation and celebrated in history, rather than to a tribe supposed to have inhabited near mount Pangæum, but

(12) *SERVIVS IN VINCIL. Georg., lib. III, vers 115.*

(13) *Stephan Byzant, v. Ἰμυρος.*

(14) The Edones seem to have been at one period widely extended. According to Stephanus of Byzantium, they once occupied Antandrus in Mysia

(*V. Ἰστρανδρος*). It is probable also that they possessed the island of Thasos of which the ancient appellation of Odonis appears to be an Æolic form of Edonis (*Hesychius, v. Ὀδωνίς*).

whose existence unsupported by any ancient authority whatever, is only conjectural. It is indeed highly probable, under the circumstances alluded to, that the Orestæ should have followed the example of the neighbouring kings of Macedonia and Pæonia, and of the Bisaltæ, who issued coins of a similar nature.

TRERES?

Fore part of a horse.

Rev. **TPIH** in the four segments of an indented square. AR. 3.
Plate I, n. 17.

Coins with the same legend, but different types, have been published, and various opinions respecting their origin have been proposed (1). This uncertainty arises in great part from the manner in which the letters are disposed, leaving it difficult to determine whether the reading is THPI, TPIH or TPHI.

Accordingly, numismatists have ascribed them to Teria in Troas (2); to the Trieres, a supposed Thracian people (3); or to Trieres, a city of Lycia (4); an opinion which seems probable on account of the ancient mythological relations between Lycia and Corinth, by one of whose colonies the coins in question seem issued.

The question, however, remains still uncertain, and we must wait till some future discoveries throw light on the subject. In the mean time another coin of the same origin, but with a type totally differ-

(1) In compliance with the received opinion of the origin of similar coins, the present is placed in sequence of those of Thrace. (3) F. S. STREER. *Numismata Græca ex Mus. Reg. Baviar. Abhandlungen der Bayer. Akademie der Wissenschaften. München, 1835, pag. 124.*

(2) DUMÉRIAN, *Cat. de M. Allier de Hauteroche*, tab. XIII, fig. 18.

(4) RAOUL-ROCHETTE. *Journal des Savants*. Août 1829, pag. 301, 1, 3.

ent, is here communicated to the learned world. On one side, is the fore part of a horse, a type not confined to Thrace alone, but frequent on coins of Thessaly, Boeotia and Asia Minor; the reverse offers the usual legend disposed in the four segments of an indented square.

Without offering any opinion on the subject, I shall confine myself to observe, that if, as supposed by most numismatists, the fabric is Thracian, the city or people to which these coins might be referred, would be the Treres, a powerful Thracian tribe often mentioned in history, and who inhabited various cities destroyed by an inundation of the lake Bistonis (5). The Treres formed also settlements in Troas, Mysia and other countries (6) in that part of Asia Minor (7), of which the coins are easily confounded with those of Thrace.

ÆNEIA IN PALLENE.

Helmeted head with slight beard.

Rev. ΑΙΝΕΑΣ, in a quadrangular area, round an interior square divided into four parts. AR. 1, *Plate II*, n. 18.

A coin, in all respects the same, was published by Pellerin (1), among those representing illustrious personages, and he supposed it to offer a portrait of the Trojan hero Æneas; but without saying any thing as to the time and place of its origin. Eckhell was of a different opinion (2), he takes the head on the obverse for that of Minerva, and the inscription to be the name of a magistrate of some unknown city.

Several coins perfectly similar which have since come to light, show that the opinion of Eckhell was unfounded: 1° because the

(5) STRABO, lib. I, pag. 59.

(6) IDRIJ, lib. XIII, pag. 586.

(7) There was also a town named Trarium, near Perperenen in the Troas, STRABO, lib. XIII, pag. 607.

(1) Médailles de Rois. Paris; 1762. Pl. XXII, page 205.

(2) Doct. Num. Vet., vol. I, pag. 348.

head represented is undoubtedly bearded, and might be taken for Mars, if it had not the character of a portrait, or of some heroic personage; 2° the inscription on all these coins is invariably the same, whereas, if it referred to a magistrate, we should, according to the rules of probability, find different names recorded, as in all analogous cases, for instance, Abdera, Maronea, the Chalcidenses, etc., the same individual not remaining a great length of time in office.

The workmanship, and other characters of these coins, being generally acknowledged as Macedonian or Thracian, point out to us the country where their origin must be sought for. Accordingly there appears to be the greatest reason for assigning them to Æneia or Ænea, a city in the district of Crossæa, in the Thracian Chalcidice.

This place was celebrated in history as having been founded by, and received its name from Æneas (3), who wandering in search of a new settlement, after the destruction of Troy, landed here. During his stay at Æneia he lost his father Anchises, to whose memory he erected a funeral monument. Leaving this settlement, in consequence of a divine intimation, he proceeded on his voyage; but his memory continued in veneration among the inhabitants, and an annual festival was celebrated, in which he received divine sacrifices (4). The portraits on the coins may therefore be considered as that of the Trojan hero, the founder of the city.

This city is generally called Αἰνεία by ancient authors, but it appears from good authority that Αἰνεΐα; was another form of its name, as may be inferred from Theon and Tzetzes, in their commentaries on Lycophron (5) and by other authorities, in particular that of Virgil.

Æneadasque meo nomen de nomine fingo.

Æneid. III, 18.

(3) HELLANICUS LESBIUS. in DIONYS. HALIC., lib. I, cap. 49.—TZETZES in Lycophron, vers 1235.—CONON. Narrat. 46, — VIRGIL. Æneid, lib. III, vers 18, Schol. Iliad., lib. XIII, vers 459.

(4) TIT. LIV., lib. XL, cap. 4.

(5) Θέων Αἰνείαδας τὰς τινι καλεῖται, ὑπομνηματίζων τὸν Λυκόφωνα, Steph. Byzant. V. Αἰνεία. Tzetzes in Lycophron, vers 1236

The coins which confirm this statement, show that the name of the city was the same as that of the founder, according to many examples of the same kind which occur.

Æneia was situated on the coast of the Chalcidice, opposite to Pydna, on the gulph of Thessalonica, and fifteen miles distant from that city. Its situation has been a subject of discussion : some geographers have placed it at Apanomi, on the eastern side of cape Karaburnu ; but Col. Leake is inclined to look for it rather on the southern side of that promontory (6).

The prosperity of Æneia declined after its subjection to Macedonia by Philip. A part of its population was removed to Thessalonica by Cassander, and subsequently to the defeat of Perseus, it was sacked by the Romans. After that calamity, no mention of the city occurs in history (7).

ARNÆ IN CHALCIDICE.

Laureated head of Apollo.

Rev. APN. A lyre with seven chords. AR. 3. Weight, 7 $\frac{1}{2}$ grains.
Plate IV, n. 19.

Some doubts may arise respecting the mode in which the legend should be read, and whether it is intended for APN or NAP; but the first reading appears the most probable. The resemblance of the coin in point of workmanship, and of the types both of the obverse and reverse, to the coins of the Thracian Chalcidenses, concurs with the inscription, in assigning this silver obolus to Arne or Arnæ, a city of Chalcidice.

(6) Travels in Northern Greece. London, 1835, found in Herodotus, lib. VII., 123. — Scylax. Periplus, sect. 67. — Tit. Liv., lib. XL, cap. 4, lib. XLV,

(7) Further notices respecting Æneia may be c. 27. Heyne, Excurs. I, in lib. III. Æneid.

This city is noticed by several authors, particularly by Thucydides (1). Describing the march of Brasidas to Amphipolis, he says, that the Spartan general moving from Arnæ in the morning, arrived towards the evening at Aulon and Bromiscus, where the lake Bolbe discharges itself into the sea, and after supper, continued his march to Amphipolis.

Col. Leake (2) supposes that Arnæ was the same place as that called Καλάρνα by Stephanus. The existence of which latter place on the Strymonic gulph is shown by the name of Turris Calarnæa, which Pomponius Mela mentions as between the Strymon and the harbour Caprus.

DIUM IN CHALCIDICE.

Head of Hercules covered with the lion's skin.

Rev. ΔΙΑΤΩΝ. Club and bunch of grapes. AE 3. *Plate IV*, n. 20.

There can be no hesitation in attributing to Macedonia the present coin inscribed ΔΙΑΤΩΝ; but, as there were two cities called Dium in that kingdom, it is not so easy to determine to which of these cities it should be referred.

The most famous of the two was the Dium in Pieria, at the foot of mount Olympus, the great bulwark of the maritime frontier of Macedonia to the south, and often the residence of its kings. The other city of that name was a Chalcidian colony in the peninsula of mount Athos or Acte, and must have been of some importance, as it is mentioned by Herodotus (1), Thucydides (2), Scylax (3), and other ancient writers (4).

To this last place, I am inclined to ascribe the coin under consideration, for the reason that the cities of Pieria, like those of the other

(1) Lib. IV, cap. 103. STEPHAN BYZANT. V. Ἄρνη.

(2) Travels in Northern Greece. vol. III, pag. 170.

(3) Lib. VII, cap. 22.

(2) Lib. IV, cap. 109.

(3) Δίον, ἐλληνικ, sect. 67.

(4) V. LEAKE, vol. III, pag. 149.

districts subject, at an early period, to the Temenidæ, do not appear to have enjoyed the privilege of coinage, whereas a great number of cities of the Chalcidice, and other independant districts, have left us a great abundance of coins, both in silver and copper, remarkable for their beauty, beginning from the earliest period of the art, and ending with the subjection of those places by Philip, the father of Alexander, who extended the boundaries of Macedonia as far as the Nestus.

It may perhaps be objected that we have coins of Pella and Pydna, but the objection is of no avail. Those of the former city are of a late age, and after the Roman conquest. The coins of Pydna are of the period when that city was in the possession of the Athenians.

The present coin, being then of an early age, must have been of the Chalcidian Dium. According to Pausanias (5), the ethnic name of the Pierian Dium was Διοστῆς, but probably the most prevalent form was that of Διεύς, recorded by Stephanus, which is retained in the Latin *Diensis*, constantly inscribed on the coins of this city (6), after it had received a Roman colony. From these frequent variations which we find in the forms of names, it is unsafe to draw any inference from them, unless supported by more positive authority.

OLYNTHII CHALCIDENSES.

ΟΛΥΝΘ. Laureated head of Apollo.

Rev. ΧΑΛΚΙΔΕΩΝ. A lyre with seven chords. AR 3. *Plate II, n. 21.*

Coins with the same types, and the legend ΧΑΛΚΙΔΕΩΝ, were for a long time assigned to Chalcis in the island of Eubœa, till the late Mr. Payne Knight, with great propriety and judgement, restored them to the Chalcidenses of Thrace.

(5) Lib. IX, cap. 30, 4.

(6) ECHRELL, Doct. Num. Vet., tom. II, pag. 70.

The present coin which, in addition to the usual legend, offers, on the obverse, that of ΟΑΥΝΘ (for Ολυνθίων), and the entire reading « of the Chalcidian Olynthians » is highly important, as it removes all doubt respecting the restitution proposed, and moreover shows that this, like all the other coins of the Chalcidic confederacy, were struck at Olynthus.

This last fact might indeed have been inferred, because, as there exists no authority for the opinion that a city called Chalcis existed in Thrace (1), it became obvious that the capital city and head of the confederacy, was that in which the mint was established.

Olynthus was one of the cities founded in Thrace by the Chalcidians of Eubœa (2). Subsequently it fell into the hands of the Bottiæi, who possessed it till they were expelled by Artabazus the Persian commander, who restored the city to the Chalcidians (3). From feeble commencements, it rose gradually to great opulence and importance, and became the head of the Chalcidian confederacy. This success arose not only from its advantageous situation, but from a policy, very unusual in Greece, of associating the citizens of the other confederate cities (4) in all their civil and political rights, instead of treating them as subjects and inferiors.

The history of the rise and fall of this celebrated city is so well known, that, without entering into particulars on the subject, it will suffice, as a summary of its power and greatness, to state, that hardly thirty years before its destruction, Olynthus had nearly overwhelmed the kingdom of Macedonia, and afterwards maintained a contest against Lacedæmon, then at the height of her power, and assisted by all the remaining strength of Macedonia.

After the destruction of the city by Philip, it appears never to have been reestablished, as no farther mention of it occurs in history. The Olynthians, who had escaped and taken refuge in other cities, were

(1) LRAKE, Travels in Northern Greece, vol. III, pag. 456.

(2) STRABO, lib. X, pag. 447.

(3) HERODOTUS, lib. VIII, cap. 127.

(4) MITFORD, Hist. of Greece, vol. VI, pag. 106.

(5) IDEM, vol. VIII, pag. 163.

transferred by Cassander to Potidæa, when he enlarged that city, and gave it the name of Cassandreia.

The head of Apollo appears on the Chalcidian coins, as the special protector of the Confederacy, and the conductor (Ἀρχηγέτης) of all the Chalcidian and Eubœan colonies.

POTIDÆA IN PALLENE.

Female head with a pointed tiara.

Rev. ΠΟ. Male figure on horseback, holding a trident. AR. 3. *Plate II*, n. 22.

The representation of the Equestrian Neptune (Ποσειδών ἵππιος), the initial letters ΠΟ, and the workmanship, are sufficient motives for referring this silver drachm to Potidæa, a celebrated city, situated on the isthmus of Pallene in Thrace, and with the greater probability, as it appears that several similar coins have come from that direction.

Potidæa was founded by a Corinthian colony (1) on the isthmus which joined the peninsula of Pallene to the main land; and from its advantageous situation, became in a short time extremely opulent and powerful. As its name implies, Neptune was the principal divinity of the inhabitants, and in one of the suburbs of the city, a magnificent temple was erected to him.

We are informed by Herodotus that Potidæa was occupied by the army of Xerxes on its march into Greece, and compelled to furnish ships and men for the expedition (2); but, after the battle of Salamis and the retreat of Xerxes, it was the first city which threw off the Persian yoke; and three hundred Potideatæ fought in the ranks of the Greek army in the battle of Plataea (3).

(1) THUCYDIDES, lib. I, cap. 56.

(3) HERODOTUS, lib. VIII, cap. 127.

(2) HERODOTUS, lib. VII, cap. 123.

Artabazus, commander of a division of the Persian army which had escorted Xerxes as far as the Hellespont, being left in Thrace, in order to keep up the communications with Mardonius, who wintered in Thessaly, undertook the reduction and punishment of the Potideatæ; but, after a siege of three months, all his efforts proved ineffectual. At length, a sudden and extraordinary ebb of the sea having taken place, the Persian general seeing that the water of the gulph was become shallow and fordable, thought it was a favorable opportunity to attack the city on the side of the sea, which was of course the weakest (4). But, before the troops had advanced half the distance, the sea suddenly flowed back with such rapidity and violence, that the assailants were overwhelmed by the waves, and the few who attempted to escape by swimming, were killed by the Potideatæ, who sent out boats to pursue them.

After this disaster, Artabazus, having thus lost a great part of his army, raised the siege. Herodotus, who relates the event, adds, that the Potideatæ attributed their deliverance to the miraculous intervention of Neptune, indignant against the Persians who had profaned his temple and his statue in the suburb of the city.

The female head on the coin is perhaps that of Pallene, daughter of Sithonus and Anchiroe (5) from whom the peninsula took its name. The ornament on her head, which is of oriental origin, was often given to Thrace. The type on the reverse refers to the miraculous intervention of Neptune, and may offer a representation of the statue placed in his temple above mentioned (6).

(4) HERODOTUS, lib. VIII. cap. 129. The expressions of the author, are *παρῆσαν ἐς τὴν Παλλήνην*, which do not seem to imply the peninsula in general, but the isthmus on which Potidæa stood. That part of the city, which was built on the gulph, and protected by the sea, would have been less fortified, and under the circumstances alluded to, be exposed to a coup-de-main.

(5) STEPHANUS BYZANT. V. Παλλήνη. TZETZES in Lycophron, vers. 1161.

(6) A coin of Potidæa, similar to the present, has been described by Sestini; but the *omeron* only

being visible, he ascribed it to the Odrysi of Thrace; he adds, that this and another like it, were found at Dhrabama (the ancient Drabescus). Descript. Num. Vet. Lipsia. 1796, pag. 64.—MIONNET, Suppl. tom. II, pag. 363.

A silver tetradrachm in the British Museum representing Neptune on horseback, holding a trident. Rev. an indented square, when compared with the present, appears also to be of Potidæa. The fabric is Thracian, as I formerly remarked, Ancient Greek Coins. Pl. V, n. 1.

MACEDONIÆ. REGIO. PRIMA.

Male bearded head with a wreath of oak.

Rev. ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ. Female figure holding in each hand a torch, is seated on a bull running at full speed : the head and horns of the animal are bound with fillets. Underneath, two monograms. AR. 1. *Plate III*, n. 23 (Royal Collection of the Studi, Naples).

The silver tetradrachms issued by the first of the regions into which Macedonia was divided after its conquest by the Romans, are perhaps the most obvious of all the ancient coins known to us, excepting those of Athens and Alexander.

The remarkable numismatic monument of the same region hitherto unique, and which appears here for the first time, differs totally by its types from those above mentioned, and was probably struck on some peculiar occasion, such as the celebration of a festival in honour of Diana Tauropolos.

The head on the obverse has much of the grand character of the portrait represented on the coins of Antigonos, which some antiquaries have ascribed to Pan (1), some to Neptune (2), others to Jupiter. The wreath which appears on the coin before us, to be of a species of oak often seen on Macedonian coins, indicates here a head of the Dodonæan Jupiter.

The reverse offers a figure of Diana Tauropolos, who had a celebrated temple at Amphipolis (3), the capital of the first Region of Macedonia, and the place where all the coins of that region were struck. The veneration for this divinity was not confined to Amphipolis, but extended to the whole kingdom of Macedonia, as appears

(1) WINCKELMANN, Storia dell' Arti. Milano, 1783, (3) DIODORUS SICULUS, lib. XVIII, cap. 4. — TIT. tom. I, pag. 294. Liv., lib. XLIV, cap. 44.

(2) ECKHELL. Doct. Num. Vet., tom. II, pag. 118.

by the project of Alexander to erect a new and magnificent temple to her at Amphipolis, at the expence of fifteen hundred talents (4). The inscription MAKEΔONΩN ΠPOTHΣ is that usually seen on the coins of this region, which represent the head of Diana placed in the center of a Macedonian shield, and on the reverse a club and oaken wreath.

The reader will doubtless be surprised to learn that the present coin originally formed part of the Farnese collection, which, at the extinction of that family, was transferred to Naples, and had thus remained unnoticed nearly three centuries. Many other valuable and interesting monuments are preserved in the same collection, and promises were held forth that they would, at length, have been communicated to the literary world; but after twenty years expectation nothing has yet appeared.

MACEDONES AMPHAXII.

A Macedonian shield.

Rev. $\text{MAKEΔONΩN AMΦAXEIONN}$. A club, and two monograms; the whole encircled by an oaken wreath. AR. *Plate I*, n. 24. (Royal Collection, Paris).

Amphaxitis, a district of Mygdonia, and which took its name from its vicinity to the Axios, was situated on the left bank of that river which separated it from the Bottiæi (1).

Some copper coins of the inhabitants of this district inscribed AMΦAXEIONN were known (2), but the present silver tetradrachm lately discovered is hitherto unique.

The legend $\text{MAKEΔONΩN AMΦAXEIONN}$ « of this Macedonian Amphaxi-

(4) DIODOR. SICUL., *loc. cit.*

Voy. Ἀμφαξίον .

(1) STRABO, lib. VII, pag. 330. STEPHAN. BYZANT.

(2) PELLERIN, *Peuples et Villés*, tom. I, pl. 30.

ans », seems to imply that the inhabitants considered themselves as genuine Macedonians, or entitled to some peculiar distinction. Their territory, in fact, formed part of Pæonia, the more ancient name of Macedonia.

We have no information whether there was a city called Amphaxus, or whether some other city of the district, perhaps Amydon (3), was their capital and place of assembling (τὸ κοῖνον). Nothing can be said therefore with regard to the place where the coin was struck (4).

The types of the obverse and reverse resemble those of the tetradrachms of the first and second regions of Macedonia, and the small silver coins of the Bottiæi; all of which were coined after the subjection of Macedonia by the Romans.

ALOS IN THESSALIA.

Laureated head of Jupiter.

Rev. ΑΛΕΩΝ. Phrixus carried by a ram at full speed. AE. 3. *Plate II*, n. 25.

Two coins offering the same subject and legend have been published by Dr. Harwood (1), and M. de Cadalvene (2), who have attributed them to Alea in Arcadia.

From the mythos of Phrixus represented on the reverse, there can be no hesitation however in referring them rather to Alos, in the district of Phthiotis or Achaia in Thessaly.

(3) HOMER, *Iliad*, lib. II, vers. 849.

(4) Col. Leake thinks the coins of the Amphaxii were struck at Thessalonica, but the objection to this opinion is, that that city had special coins of its own, which are either inscribed with its own name, or with Μακεδόνων Ἀδύπερας, as the capital of

the second region of Macedonia. See, *Travels in Northern Greece*, tom. III, pag. 449.

(1) *Popul. et Urb. Sel. Num.*

(2) *Recueil de Médailles Grecques*. Paris, 1828, pag. 293.

This city, situated near the sea, on the Pagasæan gulph, at the foot of mount Othrys, between Thebæ Phthioticæ and Pharsalus (3), was extremely ancient : it is recorded by Homer (4), among those which formed part of the dominions of Achilles. Athamas, son of Æolus, was supposed to have been its founder, when, after his expulsion from Bœotia, he took refuge in Thessaly, and to have called it Alos (5), in memorial of his wanderings and insanity (Ἄλῃ). Great honours were paid to his memory by the inhabitants of the city, and the district in which it was situated was named after him Athamantium.

We are indebted to Herodotus (6) for some interesting particulars relating to this subject. He tells us, that when Xerxes, on his march to Greece, arrived at Alos, he was informed by his guides of the traditions of the inhabitants with regard to Athamas and his family : particularly of a law which prohibited the eldest of the descendants of Cytisorus, a son of Phrixus, and grandson of Athamas, from entering into the Prytaneum or Council-house of the city : in case of transgression of this law, the offender was seized, adorned with fillets as a victim, and led in ceremony to the altar of Jupiter Laphystius, where he was sacrificed. This singular law was enacted, because when the Achæi, in compliance with the divine command, were going to sacrifice Athamas, as a punishment for his cruelty to Phrixus, Cytisorus, son of the latter, returning unexpectedly from Colchis, rescued Athamas out of their hands. Hence the divine curse was transferred from Athamas to Cytisorus and his descendants. The historian adds, that Xerxes having heard this account, prevented the profanation of the sacred grove, and shewed respect to the descendants of Athamas, and the temenos dedicated to him.

Notwithstanding this rigorous treatment of the family of Cytisorus, his father Phrixus was the favorite hero, and object of veneration of the

(3) STRABO, lib. IX, pag. 433.

(4) ILIAD., lib. II, vers 682.

(5) STEPHAN BYZANT. V. Ἄλος. — STRABO, *loc. cit.*

(6) Lib. VII, cap. 197.

inhabitants of Alos. In fact, it was in punishment of the injustice offered to Phrixus (7) that the law in question was enacted, and his immediate descendants enjoyed great honours at Alos, where they had the privilege of entering the Prytaneum, and sacrificing to Jupiter Laphystius.

This tradition explains in the most satisfactory manner the types of the present coin. Phrixus is represented on his way to Colchis; he is alone, his sister Helle having already fallen into the sea, which took its name from her. The head on the reverse is that of Jupiter Laphystius, intimately connected with this singular mythos.

LARISSA IN THESSALIA.

AAPI. Female figure kneeling and playing with a sphæra or ball.

Rev. A horse at liberty. AR 3. *Plate* 1. n. 26. (Royal Collection, Paris).

Larissa, daughter of Pelasgus, who gave her name to the city celebrated as the birth place of Achilles, is here represented playing with a sphæra.

This type affords further illustration of my observations respecting the sphæra so often represented on Greek vases (1), but previously mistaken for various different objects.

The sphæra, a great amusement of the ancients, was also a particular attribute of the nymphs, as may be seen in Pausanias (2), and by various ancient monuments, particularly a statue of Anchirrhoë, in the Royal

(7) Καὶ μέχρι τοῦ νῦν, ὅσα τῶν Φρίξου ἀπογόνων εἰσίν· εἰς τὸ πρυτανεῖον, καὶ θύειν τῷ εἰρημένῳ Διὶ (Δαφυστίῳ).
SCHOL. APOLL. RHOD., lib. II, vers 655.

(1) Ancient United Monuments, series I, pag. 30-32.

(2) Lib. V, cap. 20.

(3) CLABAC. Descript. du Musée Royal, n. 73.

Museum (3) at Paris, and a bas-relief representing three nymphs holding each a ball, in the Museum of Mantua (4).

The astragalus or osselet was also a favorite ancient game, and often attributed to the nymphs. On a coin of Cieria, a city of Thessaly, the nymph Arné is represented playing at osselets (5).

DYRRACHIUM IN ILLYRIA.

ΔΥΡΡΑΧΙΝΩΝ. Helmeted head of Minerva. Behind, a club, and Σ .
Rev. Pegasus flying. AR. 2. *Plate I*, n. 27. (Royal Collection, Paris).

Coins with Corinthian types, and the initials Δ or $\DeltaΥΡ$, have been attributed by Eckhell, with great reason (6), to this city. The present didrachm with the entire legend $\DeltaΥΡΡΑΧΙΝΩΝ$, has the merit of removing the doubts, however unfounded, which were still entertained on the subject.

AMBRACIA IN EPIRO.

ΑΡΑΘΘΟΟΣ. Helmeted head of Minerva. On the helmet, the letter Λ . Behind, a small heroic figure seated on a bucranium.

Rev. Pegasus flying. AR. 2. *Plate I*, n. 28. (Same Collection).

The legend $\LambdaΡΑΘΘΟΟΣ$, on the obverse of this singular didrachm of Ambracia, would appear to refer to the river which flowed near that city, and was called by the various names of Aractus, Aræthus and Arethon (1). But, as the inscription does not accompany any of the

(4) Museo di Mantua, tom. III, pl. 19.

(1) CRAMER, *Ancient Greece*, tom. I, pag. 251.

(5) *V. Greek Cities and Kings*, pl. IV, n. 12—13. — LEAKE, *Northern Greece*, tom. I, pag. 208.

(6) *Num. Vet. Anecd.*, pag. 126.

forms or symbols by which rivers were usually represented, it seems rather to be the name of a magistrate.

It may be observed here, that among the coins issued by the various Corinthian colonies with types commemorative of their origin, many have initials, such as, ΝΑΥ, ΕΠΙ, ΑΥΣΙ, etc. (2); but that the entire name is very rarely recorded. Hence, it may be conjectured, that the exception, as in the present instance, indicates some peculiar distinction of the personage who is the object of it.

Though the name of the city is not expressed, yet the coin is distinguishable as being of Ambracia, by the Α stamped on the helmet of Minerva, and by other peculiarities. The small figure placed behind the head of the goddess, is extremely elegant, and probably represents some ancient hero venerated by the Ambraciots.

On this occasion, I can but refer the reader to the judicious observations of M. Raoul-Rochette (3) on the coins of Ambracia. In his description of the present coin, however, the learned author has, by inadvertency, omitted to notice the Α stamped on the helmet of Minerva, and supposed that the letter *koph* was placed under Pegasus on the reverse, where no trace of it whatever appears. A more attentive examination of the original, would have removed his doubts respecting the origin of the coin.

ANACTORIUM IN ACARNANIA.

ΑΡΙΣΤΟΦΥΛΟΣ. Helmeted head of Minerva. Behind, ΑΝ in a monogram.

Rev. Pegasus flying. AR. 2. *Plate III*, n. 29. (Same Collection).

The letters ΑΝ or ΑΝΑ, which form the monogram on the obverse,

(2) HUNTER, Num. Vet. Pop. et Urb., pag. 137, cnemidii, Lysimachia, etc., whereas they refer to 177, 209. magistrates.

These initials have been mistaken for those of (3) *Annali del' Istituto di Corrisp. Archeol.* cities, and the coins attributed to Naupactus, Epi- Roma, tom. I, pag. 311.

show that this rare silver didrachm is of Anactorium. The name of ΑΡΙΣΤΟΦΥΛΟΣ, like that of the preceding coin, indicates a magistrate, or some other distinguished personage.

This name is of rare occurrence : Herodotus (1) mentions a king of Tarentum, called Aristophilides in the printed editions of that author ; but in some manuscripts Aristophiles. Perhaps the true reading was that which appears on the present coin.

CORINTHUS IN ACHAIA.

. V PERT AVC IMP. Laureated head of Septimus Severus.

Rev. C. L. I. COR. (*Retrograde*). Female figure holding a shield, stands on a rock between two recumbent male figures holding rudders. From an arch, at the foot of the rock, a stream is flowing. AE. 2. *Plate II*, n. 30.

Venus, the tutelary divinity of Corinth appears with arms (ὥπλισμένη), in the same attitude as that of her statue placed in her temple, on the summit of the acropolis of Corinth, and as she is figured on many coins of that city (1). The object on which the goddess stands, in appearance a pedestal or rock, is intended, though of such diminutive proportions, to represent, or rather indicate the Acro-Corinthus : its form, in fact, is that of the mountain, as it is figured on other coins of this city (2). The fountain Peirene derived by subterraneous canals from the fountain of the same name in the Acropolis (3), and which supplied the city with water, is here represented, as on other coins, issuing from the foot of the mountain, agreeably with the description given by Pausanias, who places it on the road from the Agora to Le-

(1) Lib. III, cap. 136.

(1) Two statues of the goddess found at Melos and at Capua offer copies of this celebrated original. See my *Ancient Unedited Monuments*. Part, II, pag.

(2) *Médailles Grecques Inédites*. Pl. II, n. 20, 21.

(3) *Κεκόσμηται δὲ ἡ πηγὴ λίθῳ λευκῷ, καὶ πεποιημένα ἐστὶν οὐκ ἔμματα σπηλαίους κατὰ ταῦτά, ἐξ ὧν τὸ ὕδωρ ἐς κρήνην ὑπαίθρου ῥεῖ.* PAUSANIAS, lib. II, cap. 3, 3. — STRABO, lib. VIII, pag. 379.

chæum. The water is flowing from an arched aperture, and falls into a kind of pool underneath (4).

Two recumbent figures, one on the right, the other on the left hand, holding rudders (πῆδάλια), emblems of marine divinities (5), are intended to personify the two harbours Lechæum and Cenchreia, and to indicate the situation of Corinth between the two seas.

Philostratus (6) describes the Isthmus as figured in a similar manner, between the two harbours, one in the form of a youth, the other of a nymph; but as his pictures were probably imaginary, they have little authority. Judging from other ancient works of art, we find that seas and rivers were usually typified by male figures; and as the two ports of Corinth were attributed to Leches and Cenchrias, sons of Neptune (7), they would, with great propriety, be represented of the male sex. It may be added, that the same figures might equally personify the Ægean and Adriatic seas.

LACEDÆMON.

ΝΟΜΟΦΥ.... Helmeted head of Minerva.

Rev. The Dioscuri standing and leaning on their spears : on one side Λ, on the other Α : between them, **ΑΠΙΤΑΝΔΡΟC** in three lines. **AE 2. Plate IV, n. 31.**

The coins of Lacedæmon sometimes present names of magistrates, but without designation of their peculiar functions. A single exception occurs in the instance of the Ephor Timaristus (1).

The present rare coin records another Lacedæmonian magistracy, the

(4) LEAKE, Northern Greece, tom. I, pag. 242, etc., a coin of Corinth. See Ancient Coins of Greek Cities, pl. IV, n. 15. where the different opinions respecting the fountain Peirene are discussed.

(5) The Isthmus of Corinth is personified, sitting on a rock, and holding in each hand a rudder, on

(6) Icones, lib. II, cap. 16. See the preceding note.

(7) PAUSANIAS, lib. II, cap. 2.

(1) PELLERIN, Suppl., tom. IV, pag. 53.

Nomophylaces, whose functions are implied by their name. From want of attention in the coinage, the legend on one side of the obverse is wanting, and only the three first syllables ΝΟΜΟΦΥ are impressed; fortunately, however, a similar coin (2) deficient of the first part of the legend, presents the final syllables ΛΑΚΕΣ, and thus, the entire reading ΝΟΜΟΦΥΛΑΚΕΣ is completely ascertained.

We have so little information with regard to the precise nature of the functions of this magistracy (3), and the changes they experienced at different periods, that it is difficult to assign the motives for which the name of the entire body appears on the coinage.

Perhaps the Nomophylaces may have caused the coin to be struck at their own expense, on a particular festival or some other occasion, in which case the term ΑΝΕΘΗΚΕΝ would be implied. This term, though sometimes expressed on Greek coins, is more frequently omitted.

The bust on the obverse is, without doubt, that of Minerva Chalciecos, in whose temple the laws were deposited. The Nomophylaces were particularly dedicated to the service of this goddess, and part of their functions was to superintend the sacred procession in which her statue was carried to the sea (4). Hence, it is probable that the coin may have been issued in commemoration of some festival in honour of Minerva; and as a circumstance favourable to this opinion, it may be added, that the portrait of this goddess is not seen on other Lacedæmonian coins. The Dioscuri, the national divinities of Sparta, appear on the reverse. The name ΑΡΙΣΤΑΝΔΡΟΣ, inscribed on the same side, is probably that of the eponymous Ephor. The workmanship and form of the letters indicate a late period, perhaps that of Hadrian.

(2) MIONNET, Méd. Grecq., t. II, pag. 120, n. 47, seen in ancient inscriptions. V. Воецкн, Corp. and more correctly. Suppl., tom. IV, pag. 223, n. 26. Insc. Græc., tom. I, n. 1237—1254, etc.

(3) Frequent mention of the Nomophylaces is

(4) SUIDAS. V. Οί Νομοφύλακες.

ARGOS IN PELOPONESO.

ΙΟΥΛΙΑ ΑΥΓ.... Bust of Julia Domna with a cornucopia.

Rev. ΑΡΓΕΙΩΝ. Female figure extending her hand, appears to protect another female figure of inferior stature. AE 2. *Plate III*, n. 32.

We are indebted to Pausanias for the explanation of the group represented on the reverse of the coin here described.

In his description of the city of Argos, he says that in the Agora, there was a temple of Latona, which contained a statue of the goddess by Praxiteles, and a small figure of Chloris standing by her. They relate, he then adds, that Chloris was one of the daughters of Niobe (1), and that her first name was Melibœa; when the sons and daughters of Amphion were destroyed by Apollo and Diana, two only escaped, Melibœa and Amycla (2), who were saved in consequence of their having invoked Latona: the terror which Melibœa experienced on this occasion was so great, that she contracted a paleness which continued all her life, and from this circumstance her name was changed into that of Chloris (3).

The two figures on the coin refer to this tradition, and may probably offer a representation of the group by Praxiteles. The head on the obverse is that of Julia Domna, the wife of the Emperor Septimius Severus.

(1) Τέχνη δὲ τὸ ἄγαλμα (Ἀντίς) Πραξιτέλους. τὴν δὲ εἰκόνα παρὰ τῇ θεῷ τῆς παρθένου Χλωρίον ἀναμύσει. PAUSANIAS, lib. II, cap. 21; lib. V, cap. 16. Telesilla; but, according to another tradition, Chloris and Amphion, one of her brothers, were saved.

(2) PAUSANIAS, *loc. cit.*

APOLLODORUS, lib. III, cap. 5, sect. 6. See the notes of Heyne on the subject.

(3) This statement agrees with the account of

ALIPHEIRA IN ARCADIA.

Inscription illegible. Jupiter Homogyrius, with victory and spear.

Rev. ΑΧΑΙΩΝ ΑΛΙΦΕΙΡΕΩΝ. Ceres Panachæa seated, holding a pattern and scepter. AE 3. *Plate II*, n. 33.

This city of Arcadia was situated on the left bank of the Alpheius, on a lofty hill extremely difficult of access, and from the strength of its position, was a place of great importance (1). Alipherus, a son of Lycaon, was supposed to have been its founder. Minerva was the principal divinity of the inhabitants, who pretended that the goddess was born and educated among them, and accordingly they dedicated an altar to Jupiter Lecheates, who was there delivered of Minerva; and they gave the name of Tritonia to a neighbouring fountain, to which they applied the traditions generally related concerning the river Triton. In the Acropolis was a magnificent temple of Minerva, with a colossal statue of the goddess in brass, the work of Hypatodorus and Sostratus, highly admired for its beauty and magnitude.

On the foundation of Megalopolis, when the inhabitants of many Arcadian cities removed to the new capital, a great portion of those of Alipheira followed the example, and the population of the city was greatly reduced. Hence it was subsequently given by Lydiades, tyrant of Megalopolis, in exchange to the Eleans, and remained in their possession till it was taken in the social war by Philip, father of Perseus. How long it was subject to the Macedonians is uncertain, but, at all events, it recovered its independence at the end of the war with Philip, and was again incorporated with Arcadia.

The present coin valuable, as being the only one of Alipheira hitherto known, is interesting as an historic monument which attests the accession of this city to the Achæan confederacy, as the legend ΑΧΑΙΩΝ ΑΛΙΦΕΙΡΕΩΝ shows. Like all the coins of the cities of the confederacy,

(1) PAUSANIAS, lib. VII, cap. 26. — POLYBIUS, lib. IV, cap. 77.

Ceres Panachæa is represented on one side, and Jupiter Homogyrius on the other. The inscription which accompanied the latter, and indicated the name of the local magistrate, is not legible.

The name of the city is written *Αλίφερα* in Pausanias, and various ancient authors (2); but the present form *Αλίφερα* is given by Polybius and other writers.

The situation of Aliphera may be traced on a hill called Nerovitzza, where remains of the ancient walls, of several towers, of two temples, and of a theatre, are still visible, and have been described by Col. Leake (3), who has given detailed plans of the city, and the Acropolis.

GORTYNA IN CRETA.

GOPTYNION. Front-faced head and forepaws of a lion, in an indented square.

Rev. Europa seated on a bull. AR 1. *Plate III*, n. 34. (Royal Collection of the Studii. Naples).

With the representation of Europa seated on the bull, a common subject on Cretan coins, this singular tetradrachm presents on the obverse a type entirely new, and which appears to be an imitation of the emblems usually seen on the coins of Samos.

History has transmitted us no positive information of any affinity or connexion between the Gortynians and the Samians, but as it is known that the latter people, in the time of Polycrates, established various colonies, and among them one at Cydonia in Crete (1), where they remained several years, it is not improbable that they may have, at the same period, occupied Gortyna, or have entertained relation with it, as one of the two leading cities of the island, with which Cydonia

(2) Inscription in the British Museum. TAYLOR.—*Сомвѣ*, Descript. Part. II, tab. 41.—*Воечки*, Corp. Inscript., n. 1936.

(3) Travels in the Morea, vol. II, pag. 71-85.

(1) HERODOTUS, lib. III, cap. 58.

was frequently allied (2). This is not the only instance in which Gortyna adopted the emblems of other cities, as we see by its coins in imitation of those of Athens, struck in consequence of a treaty of alliance or commerce between the two cities (3). It may be added, that during the time when Messana in Sicily was occupied by the Samians, its coins were impressed with the emblems of Samos (4).

The archaic form of the characters of the legend ΓΟΡΤΥΝΙΟΝ, and the workmanship, are sufficient authority for referring the coin to the period of time when the Samian colony occupied Cydonia (525-518 A. C.), and with the greater reason, as the progress of the fine arts was earlier in Asia Minor, Crete, and the islands, than in continental Greece.

INCERTUS.

Female head.

Rev. Monogram formed of the four letters **EPET**. AR 3. *Plate IV*, n. 35.

The singular disposition of the letters, the uncertainty of the manner in which they are to be read, as well as the doubtful character of the fabric, prevent offering any opinion respecting the origin of this silver obolus. Its publication may, however, be useful, by affording an opportunity of comparing it with other analogous coins, which may exist in some collection, or at some future period, come to light.

APAMEA IN BITHYNIA.

IMP CAES COMMODVS ANTONINVS PP AVC. Laureated and bearded bust of Commodus, with the paludamentum.

Rev. **GENIOPTIMO COMMODO P. P-AVG. C.I.C.A. D.D.** Commodus

(2) STRABO, lib. X, pag. 478.

(4) Transactions of the Royal Society of Literature. London, 1829, vol. I, part. II, pag. 221.

(3) ECKHELL, Doct. Num. Vet., tom. II, pag. 221.

in a military dress, receives a crown from a youth holding a cornucopia. Before Commodus, is a lighted altar. AE 1. *Plate III*, n. 36.

This coin, of an extraordinary size, like those called Medallions, is a monument of servile adulation towards the Emperor Commodus, on some particular occasion, by the city of Apamea in Bithynia, designated by the initials C. I. C. A. (Colonia Julia Concordia Apamea) (1).

The obverse presents the bust of the Emperor, who is again represented on the reverse, in a military costume, and receiving a crown, which is placed on his head by the Genius of the city, figured as a youth bearing a cornucopia: (2) The accompanying inscription declares that this homage is paid « to the supremely good Genius Commodus, father of the country, by the colony of Apamea ». The altar placed before Commodus indicates the divine honours paid to him as a genius.

Perhaps this coin offers the representation of a group in honour of the Emperor, of the same kind as that dedicated to the people of Athens by the cities of Byzantium and Perinthus (3), and of which so many examples are found in Greece and Rome.

DIA IN BITHYNIA.

Laureated head of Jupiter.

Rev. ΔΙΑΣ. Eagle with expanded wings, holding a thunderbolt. On the left side, a monogram. AE 2. *Plate II*, n. 37.

The first coin of this city, which came to light, appeared in a numismatic work, which I published at Rome (1). The present coin of the same city, offers another type, but which is also common to the Hel-

(1) ECKHRELL, *Doct. Num. Vet.* tom. II, pag. 406. nification. See MIONNET, *Suppl.*, tom V, pag. 7.

(2) A similar figure represented on other coins (3) DEMOSTHENES, de Corona, pag. 255.
of Apamea has the inscription GENIO P. R. (*Populi Romani*). It was the usual form of this perso- (1) Recueil de Méd. Grecq. Inéd., Rome, 1812, pl. III, n. 17.

lenic cities on the Euxine coast, particularly to the coins of Amaseia, Amisus, Gaziura, Amastris and Sinope.

This city is noticed by Stephanus (2) as being in Bithynia, and Marcianus of Heraclea (3) fixes its situation at sixty stades to the east of the river Hypius, and near Heracleia Pontica. No other mention of it occurs in history.

MESSALINA NERONIS UXOR.
NICÆA in BITHYNIA?

TIB NEPON ΚΛΑΥΔΙΟΣ ΚΑΙ ΣΕΒΑΣΤΟΣ. Head of Nero with radiated crown.

Rev. **ΜΕΣΣΑΛΙΝΑ ΓΥΝΗ ΣΕΒΑΣΤΟΥ.** Female figure seated. **Æ 2.** *Plate III, n. 38.* (Chevalier Lavy, at Turin).

A coin of Statilia Messalina, the third wife of Nero, struck at Ephesus, published by Haym (1), is the only certain coin of this Empress, which is hitherto known. Sestini, it is true, has described two others, one struck also at Ephesus, the other at Thyateira (2); but, as the descriptions of this author are often incorrect, and as the coins in question have not been noticed since, doubts may be entertained on the subject.

The obverse of the present coin presents the bust of Nero with a radiated crown. On the reverse, Statilia Messalina, qualified ΓΥΝΗ ΣΕΒΑΣΤΟΥ, is represented seated, in an attitude extremely graceful, and similar to that in which Salus, Justitia, and other personifications, are figured on the coins of Nero, and various Roman Emperors.

The name of the city, which caused the coin to be issued, is not recorded; but the fabric refers it to the cities of Nicæa or Nicomedia in Bithynia, of which many coins are found with portraits of the Imperial family of Claudius, Nero and the Flavii.

(2) V. *Δία*.

(3) Periplus, pag. 70.

(1) *Tesoro Britannico*, vol. II, pl. IV, n. 9.

(2) *Lett. Numism.*, I serie, tom. IV, pag. 113-123.

CYZICUS IN MYSIA.

Bird with a human head, holding a pelamys or tunny-fish.

Rév. Rude indented square. Elect. 3. *Plate III*, n. 39. (Chevalier Palin, Rome).

The greatest number of the silver staters, inscribed with the name of the Cyziceni, in addition to the principal types, have the accessory symbol of a pelamys placed under the lion's head on the reverse (1); and it is probable that some of the staters, and their subdivisions, of gold and electrum, with the same symbol, but wanting the inscription, may be of the same city.

According to the notion generally entertained by antiquaries (2), however, all the coins of the last description should be referred also to Cyzicus, an inference much too general to be admitted, as the great variety of types, which these coins present, shows evidently that they belong to various cities, which imitated the symbol of Cyzicus, on account of the extensive circulation of the Cyzicene staters, probably the most ancient of the kind. Thus, in the middle ages, when different states of Europe coined florins, they impressed them with the lily of Florence, the original device of this class of coins.

The variety of types which appear on the staters, shows that they were coined by a great number of cities, for the most part in Asia Minor, but probably also in Thrace.

The hemidrachm of electrum, which is here published for the first time, is remarkable for the representation of a Siren or Harpy, a type of rare occurrence on Greek coins, and consequently no conjecture can be offered respecting its origin.

(1) COMBE, Cat. Num. G. Hunter, tab. XXIV, fig. 5.

(2) SESTINI, *degl. Stateri Antichi*, pag. 45—60.

HAMAXITUS IN TROADE.

Laureated head of Apollo.

Rev. **AMAËI**. Apollo standing, with a bow and arrow in one hand, and a patera in the other. Before him, a monogram or uncertain object. AE 3. *Plate II*, n. 40. (Chevalier Palin, Rome).

Hamaxitus was a city of the Troas to the north of the promontory of Lectum, and was celebrated on account of the temple of Apollo Smintheus, situated at a place called Chryse, in its neighbourhood. This temple was different, however, from the one more ancient described by Homer (1), as being at Chryse, near Thebe Cilicia; but the ancient town having, in process of time, been deserted, the temple was transferred to the vicinity of Hamaxitus, and a new town called Chryse was founded (2).

In this temple was a statue of Apollo by Scopas, with a mouse at his feet, in allusion to his surname of Smintheus (3).

The reverse of the present coin, hitherto the only one known of this city, offers a figure of the Sminthian Apollo in the attitude and with the attributes with which he is represented on the coins of Alexandria Troas, inscribed **APOLLINI SMINTHEO**. This figure cannot be supposed to offer a copy of the statue by Scopas, but is probably taken from one of a more remote age. Perhaps, the object placed before it, may be a tripod.

(1) *Iliad*. A, verse 37.

(2) *STRABO*, lib. XIII, pag. 612.

(3) *STRABO*, lib. XIII, pag. 604. — *ÆLIAN*, de Nat. Animal., lib. XII, cap. 5.

BERYTIS IN TROADE.

1. Bearded head with a pileus, or pointed helmet.

Rev. BIPY, and a club, encircled by a wreath. AE 3. *Plate II*, n. 41.

2. Same head as the preceding.

Rev. BIPY, between three crescents disposed in the form of a triquetra. AE 3. *Plate II*, n. 42.

A coin similar to n. 1 has been published by Pellerin (1), who ascribed it to Berytus in Phoenicia, supposing that by mistake BIPY had been written instead of BHPY.

Various coins of different dies, but with the same legend, which have since been found, prove the contrary, and moreover, the fabric would be an objection to the opinion in question, even supposing the difference of the legend to be dialectic.

Several similar coins having been brought from the neighbourhood of the Dardanelles, it has been inferred, with great reason, that they belong to a city of the Troas, called Berytis by Stephanus (2); the difference in the orthography of the name arising from an error of the copists, or the interchange of E and I, which frequently occurred.

This restitution is fully confirmed by n. 2, with the same portrait and legend as the preceding, and bearing on the reverse a type entirely similar to that of the coin of Thebe Hypoplacia, and which shows, at the same time, that Berytis must have been situated in the district occupied by the Cilices (3).

The head on the obverse probably represents some ancient Trojan hero, who was venerated by the inhabitants; the pointed helmet is similar to that of the figure of Hector seen on the coins of Ophry-nium (4).

(1) *Peuples et Villes*, tom. II, pl. 81, n. 2.

(2) V. Βέρυτις.

(3) Perhaps the city called Baris in the *Notitia Ecclesiastica*, pag. 11 and 17. Its bishop was a

suffragan of the see of Cyzicus. *Geograph. Sacra* pag. 239.

(4) DUMÉRSAN, *Catalog. Allier de Hauteroche*, Pl. XIII, n. 12.

THEBE IN TROADE.

Female portrait, attired with the head-dress called Κεκρύφαλος.

Rev. ΘΗΒΑ between three crescents disposed in the form of a triquetra. AE 3. *Plate IV*, n. 43.

This coin is highly interesting as being of a city celebrated by the frequent mention of it which occurs in Homer. It was situated at eighty stades distance from Adramytium, and was the capital of one of the three principalities of the Cilices in the Troas (1). At the time of the Trojan war, it was subject to Eëtion, the father of Andromache, and one of the allies of Priam.

Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος
Ἡετίων, δὲ ἔβαιεν ὑπὸ Πάριον ὕληέσση,
Θήβη Ὑποπλακίη, Κυλικέσσ' ἀνδρεσσιν ἀνάσσω.

Iliad. Z, 395—397.

The poet has made the unfortunate princess relate the sad fate of her country and family in strains of admirable feeling and tenderness. Meeting Hector at the Scaean gate on his return to the field, and presenting to him their child Astyanax, she entreats him not to expose his life, and to consider her forlorn condition if deprived of him, her only supporter :

..... Οὐδέ μοι ἐστὶ πατήρ καὶ πότνια μήτηρ,
ἦτοι γὰρ πατέρ' ἄμυν ἀπέκτανε δῖος Ἀχιλλεύς,
Ἐκ δὲ πόλιν πέρσας Κυλικῶν εὐναιετώωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα.
Οἳ δέ μοι ἐπεὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἳ μὲν πάντες ἰὼν κίων ἤματι Ἀΐδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς.
Ἐκτορ, ἄτερ σύ μοι ἐσσι πατήρ καὶ πότνια μήτηρ,
Ἦδὲ κασίγνητος· σὺ δέ μοι θαλερὸς παρακώϊτης.

Iliad. Z, 413—430

(1) STRABO, lib. XIII, pag. 611, 612.

The female head on the obverse may be considered as the portrait of Andromache, whose memory would have been cherished by the inhabitants of Thebe, in the same manner as Hector was venerated at Ophrynum, and his portrait is represented on the coins of that city (2). The head dress is similar to that attributed by Homer to Andromache, when he describes her, on seeing the fatal catastrophe of Hector, tearing off this ornament.

Τῆλε δ' ἀπὸ κρατὸς γέε δέσματα σιγαλόμενα,
 Ἀμπυκα, κεκρύφαλόν τ', ἠδὲ πλεκτὴν ἀναδέσμην
 Κρήδεμνόν θ', ὃ βά οἱ δῶκε χρυσέη Ἀφροδίτη.

Iliad. X, 468—470.

The type of the reverse claims particular attention. A similar triquetra, formed by three crescents, is the common emblem of various cities of Pamphylia, Pisidia, and the country included between mount Taurus and the sea, as far as the frontiers of Syria. Various explanations have been proposed respecting the origin and signification of this emblem, and it is generally supposed to have been (3) oriental. That it was identical with the triquetra formed of three human legs, is evident from the coins of the countries above mentioned, which present one and the other emblem indiscriminately, as Eckhell has shown (4). This emblem being frequent on Sicilian monuments, where it is generally admitted to have alluded to the triangular form of the island, abbé Belley (5) supposed that the same emblem on the coins of Cilicia referred to the three districts into which the principality of Olbia was divided : an opinion evidently erroneous, because the same emblem is also frequently seen on the coins of Pamphylia and Pisidia.

From the present coin, however, it appears that the origin of the triquetra may be ascribed to the original Cilices, whose seat was in the Troas, between the rivers Cilleus and Caicus, and perhaps this

(2) HAYM, *Tesor. Britann.*, tom. II, pag. 66. See also note 4, pag. 67 of the present work.

(3) PAYNE KNOTT, *Inquiry*, etc., *Secr.* 222.

(4) Num. Vet. Anecd. pag. 77.

(5) Mémoires de l'Académie des Inscript. et Belles-Lettres, tom. XXI, pag. 435.

emblem referred to their division into three principalities, those of Eëtion, Mynes and Eurypylos (6).

These Cilices, at a subsequent period, being expelled from the Troas, retired into Pisidia, Pamphylia, and the region to which from them the name of Cilicia was given. In their new settlements in those countries, they introduced their ancient emblem, as we see by the coins of Aspendus, Selge, Argos, and a number of other cities.

That a portion of the Cilices, however, remained in the Troas, may be inferred from the present coin of Thebe, impressed with the ancient national symbol, as well as by the coin of Berytis above described. It may be here observed, that the three triangles united on the coins of Pitane, a city situated in the country of the Cilices, may have the same signification as the triquetra, and refer also to the triple division of that people.

MILETUS IN IONIA.

Front-faced head of Apollo laureated.

Rev. ΕΓΔΙΑΥΜΩΝΙΕΡΗ. A lion walking, his head turned and looking at a star. AR 3. *Plate II*, n. 44. (Weight, 27 $\frac{1}{2}$ grains).

Though the name of the city is not expressed, the types of this elegant silver coin are so well known as being those of Miletus, that there can be no hesitation to refer it to that city.

From the singular inscription ΕΓΔΙΑΥΜΩΝΙΕΡΗ (ἐκ Διδύμων ἱέρη) (1) which it presents, we learn that it was a coin sacred to Apollo, and struck out of the treasury of the temple of that divinity at Didyma, near Miletus (2).

So far the sense of the inscription is obvious, but it is not so easy to determine the substantive to agree with ἱέρη, and which is not ex-

(6) Καὶ τὸ δὲ δυναστεῖαι μόνον (Κιλικίαν), ἀλλὰ καὶ kappa before certain consonants, see ROSE, *Inscrip. Græc. Proleg.* pag. XIII.

(1) On the substitution of gamma instead of (2) HERODOTUS, lib. I, cap. 46, 92; lib. VI, cap. 19.

pressed. The term which appears naturally implied is $\Delta\rho\alpha\chi\mu\acute{\alpha}$, but as the weight of the coin is only one half of the usual drachms of Miletus (3), a great difficulty arises. To remove it, we may suppose, either that the sacred drachm was of a different standard from that in common use; or that on some peculiar occasion of distress, money was coined out of the treasury of Apollo, of which the real was much inferior to the nominal value; a financial measure of which various examples are recorded in ancient history (4).

An inscription so new and interesting would, I am aware, furnish scope to far more extensive observations; but unable to offer any satisfactory opinion on the subject, I prefer leaving the investigation to those better qualified, rather than to hazard idle conjectures.

The type of the reverse has been variously explained, but the only satisfactory opinion is that adopted by Eckhell (5) of its astronomical reference. In fact, Miletus was the great school of that science cultivated by Thales, Anaximenes, Anaximander, from whence it was communicated to European Greece.

APHRODISIAS IN CARIA.

ΣΕΒΑΣΤΗ. Female bust.

Rev. **ΑΠΟΛΛΟΝΙΟΣ ΥΙΟΣ ΑΦΡΟΔΙΣΙΕΩΝ.** Archaic figure of Venus holding a mirror, between two uncertain objects, in a distyle Ionic temple. AE 2. *Plate II*, n. 45.

A coin of this city published by Haym (1) offers the portrait of the emperor Augustus, and is inscribed on the reverse with the name of Apollonius, the adopted son of the Aphrodisienses, by whom the present coin, with the portrait of Livia, was also dedicated to the city of Aphrodisias.

(3) The average weight of 6 drachms of Miletus distributed to the people on some particular festival in honour of Apollo.

Comæ, Catal. Num. Vet., pag. 203, 204.

(5) Doct. Num. Vet., tom. II, pag. 531.

(4) It is possible that the word implied may be $\lambda\omicron\upsilon\pi\epsilon\acute{\iota}\tau\alpha$, and that the coin was issued in order to be

(1) Tesoro Britannico, tom. II, tav. I, n. 2.

Haym supposed that this personage was the Apollonius mentioned by Suidas (2) as High Priest of Aphrodisias, and an author, who wrote the history of Caria, that of Tralles, and an account of Orpheus, and of his rites. According to abbé Belley (3), it was Apollonius Molo who gave lessons of rhetoric to Cicero and Julius Cæsar. The opinion of Haym, though contested by Eckhell (4), appears, however, the most probable.

The reverse offers an archaic figure of Venus, the principal divinity of the city, as its name implies. She has the *polos* on her head, and holds in her right hand a mirror. From the imperfect state of preservation of some parts of the coin, it is doubtful whether the objects on each side of the statue represent two small figures of Cupid, or portions of a couch (κλίνη), sometimes placed near the statues of divinities. The Ionic columns which support the ædicula under which the goddess is placed, show that her temple was of that order.

CALYNDA IN CARIA.

Helmeted head of Minerva.

Rev. A sword. Above, ΦΑΡΟΣ; on one side Κ, on the other ΑΛΥ, in a monogram. AR 3. *Plate II*, n. 46.

The fabric, and the sword, a frequent Carian type, appear sufficient motives for attributing the present silver hemidrachm to Calynda, an ancient and considerable city of Caria (1), hitherto unnoticed in Numismatic geography.

At the time of the Persian war, it was subject to Artemisia, and sent a ship to the Persian fleet engaged at Salamis. Herodotus (2) relates the stratagem and presence of mind of Artemisia, who ran down and sunk the Calyndian vessel, in order to deceive the Grecian fleet and effect her escape.

(2) V. Ἀπολλώνιος Ἀφροδισιεύς.

(3) Mémoires de l'Académie des Inscriptions et Belles-Lettres, tom. XV, pag. 476.

(4) The title of *Son* or *Daughter* of the deity was not reserved for aliens exclusively, but often granted

to native citizens as a testimony of public gratitude.

See the Dissertation of Abbé Belley, quoted in the preceding note.

(1) STEPHANUS BYZANT. V. Καλύνδα.

(2) HERODOTUS, lib. VIII, cap. 87.

SEBASTOPOLIS IN CARIA.

ΣΕΒΑΣΤΟΠΟΛΙΤΩΝ. Laureated and bearded bust of Jupiter.

Rev. ΠΑΡΙΑΣ ΑΠΟΛΛΟΝΙΟΥ. A thyrsus with fillets. AE 3. *Plate II*, n. 47.

We have coins of a city of this name in Pontus; but as the types, fabric, and indication of magistrates, names on the present coin, imply a different origin, it is here referred to Sebastopolis in Caria, a city noticed by Hierocles (1) and in the *Notitiæ Ecclesiasticæ* (2), but without any information respecting its precise situation.

Various coins attributed to Sebastopolis of Pontus should probably be referred to the city of that name in Caria. Among these is one representing a head of the senate, with the legend **ΙΕΡΑ ΚΥΝΚΛΗΤΟC** (3), a type never found on coins of Pontus and Paphlagonia, but frequent on those of Mysia, Caria, Ionia, Lydia, and Phrygia. The reverse presents an archaic figure of a female divinity with the *polos*. Now as the same figure is repeated on three Imperial coins of Sebastopolis (4) (the only ones known), it follows that these last belong also to the same city, of which the figure in question represents the principal divinity, and forms the constant type of its coins.

HYDRELA IN CARIA.

ΔΗΜΟC. Juvenile male head.

Rev. ΥΔΡΗΛΕΙΤΩΝ. Apollo Pythius playing on the lyre. AE 2. *Plate IV*, n. 48.

A coin of this city, published by Pellerin (1), was for a long time

(1) Syncedemus, pag. 689. Edit. Wesseling.

(2) Geograp. Sac. Car. a Sancto Paulo, pag. 33.

(3) Mionnet, Méd. Grecq., Supplém., tom. IV, n. 209.

pag. 455, n. 207.

(4) Mionnet, Méd. Grecq., tom. II, pag. 356,

n. 136, 137. — Idem, Supplém., tom. IV, pag. 455,

(1) Peuples et Villes, tom. II, pl. LXVIII, n. 63.

considered unique. The present, which has been recently discovered, though its types offer nothing remarkable, is here given on account of the great scarcity of the coins of this city.

According to Strabo (2), the name of the city was derived from Hydrelus, who, with his two brothers, came from Lacedæmon, and founded three cities in Caria, to which they gave their names. These cities were afterwards abandoned by their inhabitants, who united and settled at Nysa.

From other historical accounts (3) and its coins, it appears, however, that Hydrelus was not entirely deserted, or that it was afterwards reestablished (4). The coin edited by Pellerin may be referred to the time of Hadrian; the present is of a later period, perhaps that of Trajanus Decius.

HYLLARIMENE IN CARIA.

ΕΠΙ ΤΙΜΟΘΕΟΥ ΑΡΧΟΝΤΟΣ. Female head.

Rev. ΥΛΛΑΡΙΜΕΝΕΩΝ. Minerva holding with one hand a shield and spear, and with the other a bunch of grapes? *AE* 3. *Plate IV*, n. 49.

This city is mentioned by Stephanus of Byzantium (1), who calls it Hyllarime, and describes it as a small town (πολίχιον) situated in Caria, above Stratoniceæ, and as having been the native place of the philosopher Hierocles. It is also mentioned in several of the *Notitiæ Ecclesiasticæ* (2), where it is corruptly called Ἰλάρημα and Ἰλαρύμων.

The present coin and another similar in the British Museum, are the only ones known.

(2) Lib. XIV, pag. 650.

(3) *Tif. Liv.*, lib. XXXVII, cap. 56.

(4) LEAKE, *Asia Minor*, pag. 248.

(1) V. Ἰλάρημα.

(2) *Geograph. Sac. Car.* a Sancto Paulo, ad finem, pag. 17, 33, 49.

NISYROS, INSULA.

Male juvenile head, placed within a wreath.

Rev. NI. Balaustium or pomegranate. AR 3. *Plate II*, n. 50.
(Weight, 47 grains.) (Mr. Hawkins, Bignor Park).

This silver drachm offers types imitated from those of Rhodes, and are different from the types usually seen on the coins of Nisyros (1). This imitation may have been in consequence of an alliance, or perhaps of the subjection of the island to the Rhodians, whose power extended occasionally over Lycia, Caria, and many of the adjacent islands.

MEGISTE, INSULA.

Male juvenile head, placed within a radiated circle.

Rev. ME. Balaustium or pomegranate. AR 3. *Plate II*, n. 51.
(Weight, 42 grains).

The Rhodian types with the initials ME refer this silver drachm, hitherto unique, to Megiste (1), a considerable island subject to Rhodes, on the coast of Lycia, fifteen miles to the eastward of Patara. It appears to have been called anciently by the two names of Megiste and Gisthene, and it is mentioned under the latter by Strabo (2).

This island, which has a very commodious port, is now called Kastelorizo, and Castel-Rosso, and has been ably described by Capt. Beaufort (3), and L^t. Col. Leake (4).

(1) MIONNET, *Méd. Grecq.*, tom. III, pag. 412.

(3) Karamania, etc., London, 1817, pag. 11—13.

(4) Νῆσος Ροδίων Μεγίστη. SCYLAX, *Peripl.*, sect. 100.

(4) *Tour and Geography of Asia Minor*, London, 1824, pag. 183—184.

(2) Lib. IV, pag. 666.

MAGYDUS IN PAMPHYLIA.

Laureated head of Apollo.

Rev. ΜΑΓΥΔΕΩΝ. Mercury holding a caduceus and purse. AE 3. *Plate III*, n. 52.

The great rarity of the autonomous coins of this city, one only being known, is the inducement for publishing the present coin, though its types offer nothing remarkable.

At a place called Laara, now wholly abandoned, five miles from Adalia, Capt. Beaufort (1) visited and has ably described the remains of an artificial port, of an aqueduct, and of various ancient buildings, which attested its having been in former ages a city of some magnitude, which he supposed to be Attalia. Col. Leake (2), however, is of opinion, and with greater reason, that Laara was the ancient Magydus.

SIDE IN PAMPHYLIA.

ΑΥΤ. ΚΑΙ ΡΟ ΛΙ ΕΓΝ ΓΑΛΛΙΗΝΟC CΕΒΑ. Bust of the Emperor Gallienus. Before it, the letter Ι.

Rev. CΙΔΗΤΩΝ. ΝΕΟΚΟΡΩΝ. ΝΑΥΑΡΧΙC. View of the port of Side, with a galley entering. Above, the letters Α. Ε. AE 2. *Plate III*, n. 53.

In his interesting and able survey of the ancient remains of Side, Capt. Beaufort (1) describing one of its harbours, says : « There remains only one side, a mole of hewn stones, about 800 feet long, and presenting its concave face towards the sea; from this circumstance it

(1) Karamania, pag. 132.

(2) Tour of Asia Minor, pag. 194.

(1) Karamania, pag. 139—151.

may be concluded, that there must have been another corresponding mole on the outside, bending in an opposite direction, and enclosing a harbour between them. »

The representation of a harbour on the present coin coincides perfectly with the above description, and fully confirms the opinion of the author respecting its pristine form.

It may be here observed, that the moles represented on the coin, are not formed of solid mounds, but of piers supporting arches, like a bridge. This mode of construction was generally adopted by the Romans, with a view to prevent the obstruction of the ports by the sand and stones brought by the swell, and which, instead of accumulating, as would otherwise have been the case, found an egress through the arches of the mole. Very curious observations on this subject may be seen in a work lately published at Naples (2).

We are indebted to this coin for the information that Side received, under the reign of Gallienus, the title of *Ναυαρχίς*, a distinction which it never assumed on its previous coins. Antiquaries do not agree with respect to the motives for which this title was granted (3), but it is certain that, excepting Nicopolis in Epirus, we find it only assumed by cities of Phœnicia and Cilicia.

HADRIANOPOLIS IN PISIDIA.

KA MAEIMOC. Laureated head of Maximus Cæsar.

Rev. **ΑΔΡΙΑΝΟΠ. ΕΠΙ. ΧΚΑΛΠΟΧΡΙΝΥ.** In five lines in the field. AE 3.
Plate IV, n. 54.

Of the various cities which bore the name of Hadrianopolis, the present coin can be referred to no other than the one situated in

(2) Fazio, *sui Porti Antichi*, Napoli, 1821, in-4.

(3) Eckhel, *Doct. Num. Vet.*, tom. IV, pag. 309.

Pisidia, of which mention is made by Hierocles (1) and in various Ecclesiastical Notices (2).

By its fabric, the form of the letters, and peculiar disposition of the legend on the reverse, this coin resembles one attributed to Diocæsarea of Galilee (3), but which belongs to the Hadriani Diocæsarenses of Cilicia. The portrait is that of Maximus, son of the Emperor Maximinus, who appears to have been a benefactor to Cilicia and the neighbouring provinces.

The legend of the reverse **ΣΕΒ ΑΔΡΙΑΝΟΥ** shows that the city assumed also the name of Sebaste or Severa. It is uncertain to what the letters **ΕΠΙ Χ** refer, as well as those following, of which some are of dubious signification: they bear great analogy to those seen on the coin of the Hadriani Diocæsarenses above mentioned, and certainly imply a vicinity of the two cities.

PEDNELISSUS IN PISIDIA.

ΑΥ Τ ΚΟΜΟ ΚΑΙ ΑΝΤΩΝΕΙΝΟC. Bust of Commodus bearded and laureated.

Rev. **ΠΕΤΝΗΛΙCCEΩΝ.** Nemesis with one arm uplifted holding the two extremities of her peplos, and in the other hand a bridle (*χαλινός*). Before her, a griffin. AE 3. *Plate III*, n. 55.

Only one coin of this city struck under Maximus Cæsar, and inscribed **ΠΕΔΝΗΛΙCCEΩΝ** was previously known (1). The present coin, of an earlier age, presents a portrait of the Emperor Commodus, with a figure of Nemesis on the reverse, and a difference in the orthography of the name of the city, written as in Strabo (2) with a T instead of a Δ.

(1) Synecdemus, pag. 672. Édit. Wesseling.

(2) Car. a Sancto Paulo, pag. 19, 29, 51.

(3) LEBLOND, Lettres, pl. I, n. 9.

(1) PELLERIN, Peuples et Villes, tom. III, pl. CXXXVI, n. 4.

(2) Lib. XIV, pag. 667.

CHARACA IN LYDIA?

ΔΡΟΥΣΟΣ ΚΑΙΣΑΡ. Juvenile head of Drusus. Before the head, a vase in countermark.

Rev. **ΜΕΝΟΦΑΝΤΟΥ ΚΑΡΑΚΙ...** A caduceus. AE. 3. *Plate IV*, n. 56.

This coin, evidently of Asia Minor, but particularly of that part situated about the Mæander and Hermus, is probably of a place (κώμη) called Characa, mentioned by Strabo (1) as situated on the road from Tralles to Nysa, and at equal distances.

Stephanus speaks also of a city of Charax in Lydia, which he identifies with Tralles, but which perhaps may be the same with that above mentioned (2).

EUCARPEA IN PHRYGIA.

ΒΟΥΛΗ ΕΥΚΑΡΠΕΩΝ. Veiled female bust.

Rev. **ΕΠΙΜΕΛΗΘΕΝΤΟΣ. Γ. ΚΛ. ΦΛΑΚΚΟΥ.** Diana in a long tunic, holding with one hand a bow, and with the other hand taking an arrow out of a quiver on her back. Behind her, a deer; on one side, a small female figure with the polos. AE. 2. *Plate II*, n. 57.

Under the character of the Eucarpian Council or Senate, **ΒΟΥΛΗ ΕΥΚΑΡΠΕΩΝ**, the portrait of Sabina, wife of Hadrian, is represented on this elegant coin, struck in honour of that Empress by Caius Claudius Flaccus (**ΕΠΙΜΕΛΗΘΕΝΤΟΣ. Γ. ΚΛ. ΦΛΑΚΚΟΥ**), eponymous magistrate of Eucarpea, whose name appears also on a coin in honour of Antinoüs (1), a proof that he was contemporaneous with Hadrian.

The figure of Diana represented on the reverse, is often repeated on the coins of this city, and therefore offers probably a copy of a celebrated statue of this divinity, who appears to have been highly vene-

(1) Lib. XII, pag. 579. Lib. XIV, pag. 649.

(2) V. Χαράς.

(1) PELLERIN, Peuples et Villes, tom. II, pl. XLIV, n. 32. — HAYM, Tesor. Britann. ; tom. II, pag. 107.

rated at Eucarpea. She is not attired in the costume of the chace, but wears a long tunic (Χιτὼν ποδῆρης), and her dignified attitude indicates that she is directing her arrow against Tityus, or some elevated personage. She is accompanied by her usual attribute, the deer; and before her, is a statue with the polos, probably a more archaic representation of the same divinity.

The elegance of this, and some other coins of Eucarpea, shows that the great opulence produced by the fertility of its territory, was directed to the honourable purpose of encouraging and cultivating the liberal arts.

EUMENIA IN PHRYGIA.

.... **ΑΝΤΩΝΕΙΝΟC**. Laureated bust of Antoninus with the paludamentum.

Rev. **ΕΥΜΕΝΕΩΝ ΑΧΑΙΩΝ**. Bacchus, and Ariadne playing on the lyre, on a car drawn by a panther and a goat; on the latter, Cupid is sitting and playing on the double flute. AE 2. *Plate IV*, n. 58.

This rare coin of Eumenia presents a graceful and poetical composition, which is perfectly similar to one represented on a medallion of the city of Tralles in Lydia, of the reign of Gordian (1). The same subject, but without the figure of Ariadne, appears also on a medallion of the Phrygian Laodicea, of the reign of Caracalla (2). These types attest the known devotion to Bacchus entertained by the people of Lydia and Phrygia, and probably are copies of some celebrated original.

GABALA IN SELEUCIDE.

Radiated head, probably of Antiochus IV, Epiphanes.

Rev. **ΓΑΒΑΛΕΩΝ**. A galley which appears lying before a building of two stories. AE 3. *Plate IV*, n. 59.

The portrait of the obverse appears to be of a king of Syria, probably

(1) MIONNET, Méd. Grecq., tom. IV, pag. 192.

(2) MIONNET, Méd. Grecq., tom. IV, pag. 328.

Antiochus IV, who is frequently represented on the coins of various cities of Syria and Phœnicia.

The reverse, which represents a galley moored before a building, has great affinity to the type of a large silver medallion attributed to one of the Persian kings, but which was struck in Phœnicia (1). On the latter, a turreted castle appears instead of a simple edifice.

PHOENICIA.

1. Marine divinity holding a fish. Above, two Phœnician characters.

Rev. A galley with rowers. AR 3. *Plate IV*, n. 60.

2. Marine divinity holding a circular object.

Rev. A galley, with the sea indicated underneath. Above, two Phœnician characters. AE 3. *Plate IV*, n. 61.

These coins, the one of silver, the other of brass, with the usual Phœnician galley, present the figure of a marine divinity, similar to the Hellenic Triton and Nereus, but which is probably the Dagon or Oannes of Phœnician and Babylonian mythology.

The two characters inscribed are often repeated on Phœnician coins.

ANTIOCHIA IN MYGDONIA.

Radiated head of Antiochus IV Epiphanes.

Rev. ANTIOXEON TON EN MYGDONIA. Victory holding a wreath. On each side a monogram. AE 3. *Plate II*, n. 62.

The Mygdonians, originally Macedonians, who had served their time in the army of Alexander (1), settled in Asia, and inhabited that part of

(1) MIONNET, *Méd. Grecq.*, Suppl., t. VIII, pl. XIX, n. 4. (1) STRABO, lib. XVI, pag. 747.

Mesopotamia, which was near the Euphrates, and the two Zeugmas. They possessed the cities of Tigranocerta, Carrhæ, Nicephorium, and Neisibis, to which the name of Antiochia in Mygdonia was given by one of the Syrian kings.

The present coin, which bears the portrait of Antiochus IV Epiphanes, is the only one known that is inscribed with the name in question, which was not of long duration, but superseded by the ancient name of Neisibis, under which it is known by historians and by its numerous coins.

CARRHÆ IN MESOPOTAMIA.

Bearded male head of a person advanced in years.

Rev. XAPP. Three ears of corn. AE 3. *Plate IV*, n. 63.

Coins of this city, struck under the Roman emperors, from the reign of M. Aurelius to that of Gordianus Pius, with the legend KAPPHNΩN, and the title of Roman colony, are extremely common.

The present autonomous coin is of a much earlier period, and the name is not written with a *kappa*, but with a *chi*, as in Josephus, the Septuagint version of the Bible, Eusebius, and Hieronymus; an orthography, in fact, more consonant to the Hebrew appellation of Haran or Charan.

The ears of corn allude to the great fertility of the country. The head appears to be that of some petty king or dynast, like those who ruled at Damascus, Abila, and various cities of this part of the East.

ATUSIA IN ASSYRIA.

Female head with a turreted crown.

Rev. ΑΤΟΥΣΙΕΩΝ ΤΩΝ ΠΡΟΣ ΤΟΝ ΚΑΡΡΟΝ. An arrow, and palm branch. AE 3. *Plate II*, n. 64.

This coin is the same that was published by the Rev. S. Weston (1),

(1) *Archæologia*, vol. XVI, pag. 9 and 89.

who ascribed it to Atusia, a city not recorded by ancient authors, but which, from the indication of its situation near the river Caprus, must have been in Assyria.

Sestini questioned this attribution (2), and referred the coin to Atusia, a city mentioned by Pliny, and which he supposes to have been near the Caprus in Phrygia, an opinion entirely void of foundation.

The passage of Pliny (3) adduced by this author is unintelligible. What he relates is not confirmed by any other authority, and seems extracted from some fabulous story. Of what extent must a city have been, which, after its decay or destruction, had been replaced by twelve cities, two of which named by Pliny, viz Dascylos and Juliopolis, were at a distance of, at least, 180 miles from each other? It may be added that the situation on the Propontis indicated by Pliny, could, in no case, be understood of a city on the Caprus, a river falling into the Mæander, and near to Laodicea.

The attribution of Weston may therefore be considered as incontestable. The fabric, the form of the inscription, the arrow, symbol of the river Tigris (4), all combine to refer the coin to the country situated in that part of Asia. The name of the city is likewise Assyrian, as we know by ancient authors that Atossa was the national name of the personage called Semiramis by the Greeks (5), and we find various Persian princesses of the name of Atossa. It is therefore natural to infer that the city of Atusia was founded by a princess of that name, in the same manner as Ninus or Nineveh was called after a king of the same name (6). The difference between Atossa and Atousa can be no objection, and, in fact, the name is written *Αουσσα* by Hellanicus (7).

It is to be farther observed that, Atusa or Atusia may have been

(2) *Lett. Numism.*, Serie II, tom. VI, pag. 80. Atossa, quæ et Semiramis, regnavit cum patre, ann. 12.

(3) *Urbs fuit immensa Attusa nomine : nunc sunt XII civitates, inter quas Gordiu-come, quæ Juliopolis vocatur, et in orâ Dascylos.* Hist. Nat., lib. V, 40.

(4) STRABO, lib. XI, pag. 529.

(5) EUSEBIUS, *Chronic. An. Abrah.* 583. Assyriorum octavus decimus Belochus, ann. 25, cujus filia.

— See also, COSON, *Narrat.* IX.

(6) STRABO, lib. XVI, pag. 737.

(7) HELLANICUS, *Fragm.* CXXXII, V. edit. 2^{da}. The name in this author is written *Αουσσα*, but it is evidently a fault of the transcribers.

another form for Aturia, the name given to the district in which Nineveh was situated, the change of P into Σ being frequent. Strabo, it is true, places Aturia on the left bank of the Lycus (8); but probably its limits were far more extensive. It must indeed have been of considerable importance, since various authors derive the name of Assyria from Aturia (9).

DEMETRIAS IN ASSYRIA.

Female head with a turreted crown.

Rev. ΔΗΜΗΤΡΙΕΩΝ ΤΩΝ ΓΡΟΣ ΤΩΙ ΤΙΓΡΕΙ. A tripod. AE 3. *Plate IV*, n. 65. (Mr. Steuart, Naples).

A city of this name is described by Strabo⁽¹⁾ as being near Arbela, in the province of Adiabene in Assyria, and, as its name implies, was founded by Demetrius, son of Antigonos, or Demetrius Soter of Syria, and inhabited by Greeks. Ptolemy calls it Corcura, which was probably its ancient denomination preserved in the modern Korkour.

No other coin of this city is known.

REX PARTHUS.

Bearded head with the Parthian tiara.

Rev. Legend in Pehlvi characters. Persian mage or priest before an altar. AR 3. *Plate IV*, n. 66. (Mr. Thomas, London).

This silver drachm, with the portrait of a Parthian king, supposed to be Arsaces VIII or IX, instead of an inscription in the Greek tongue, presents one in characters similar to those seen on the coins of the dynasty of the Sassanidæ.

(8) STRABO, lib. XVI, pag. 737.

Hellen., pag. 362.

(9) DION. CASS. in Trojano. SALMASTUS, de (1) Lib. XVI, pag. 738.

MEREDATES ET UIPHOBA.

Bearded bust with the Persian tiara and candys.

Rev. BACI..... ΜΕΡΕΔΑΤ. ΒΑCΙΛΙCC. ΥΙΦΟΒΑ. Female bust with radiated crown, YNΔ (Anno 454). AE 1, *Plate IV*, n. 67.

A similar coin was published by Sestini (1), who mistaking the legend, attributed it to Peredates, an uncertain Parthian king, and to his queen Tryphene. The present, which is in better preservation, shows that it is of Meredates, and his queen Uiphoba.

The following observations addressed to the author by Mr. Steuart, will afford a very satisfactory illustration of this singular numismatic monument.

« Many similar coins are found in the vicinity of Bussorah, and are not unfrequently struck upon those of an Attambilus, king of Characene. I have remarked the date to be invariably YNΔ 454 of the era of the Seleucidæ, corresponding to about the 3^d year of the reign of Antoninus Pius. As about 24 years previous to this date, mention is made of a king of Charax, named Attambilus, who assisted Trajan in his expedition on the Tigris, it may be presumed that he was the Attambilus of those coins which have been restruck by Meredates. The name was in fact common to the kings of that dynasty, several of whom were remarkable for their longevity. »

« The coins of Meredates differ, however, in two material respects from all those hitherto known of the kings of Characene : 1° The heads of the latter being always uncovered, whereas Meredates is represented with the tiara ; 2° The reverse, instead of the invariable symbol of Characene (Hercules seated on a rock), having the bust of a female in the Greek costume ».

« The head of the king of Characene, of whom traces remain on the

(1) Descriz. delle Med. Gr. del Mus. Hedervar. Part. III, Firenze, 1829; tav. XXXIX, n. 15.

coins restruck, resembles that engraved in the *Iconographie of Visconti*, pl. IX, n. 5, attributed to an Artabanus. But the inscription is plainly ΑΤΤΑΜΒ, which is unaccountably assumed to be... ΑΓΑΝΒ, for ΑΡΤΑΓΑΝΟΥ. I may add, that the lengthened form of the Β in ΥΙΦΟΒΑ entirely resembles that on the above mentioned coin. »

« Of Meredates and his consort, I can find no historical record, and it is therefore impossible to say whether he succeeded to the kingdom of Charax by inheritance or conquest. The circumstance of so many of his coins being struck on those of his predecessor, would lead to the supposition that his succession was hasty and perhaps transient. »

« About a century previous to this period, two Iberian princes, Mithridates and Pharasmanes, obtained possession of Armenia. Another Pharasmanes, towards the latter part of the reign of Hadrian, invaded and greatly disturbed the Parthian provinces; to justify himself to the Emperor, he repaired with his queen to Rome, where he was favourably received by Hadrian, from whom he obtained many honours and an increase of dominions. »

« If the identity of the names, Mithridates and Meherdates or Meredates, be admitted, the latter might possibly belong to the Armeno-Iberian family. At all events, the present coins strongly remind us of those of Tigranes and Erato. »

BARCE IN CYRENAICA.

ΑΚΕΣΙΟΣ. Bearded head of Jupiter Ammon.

Rev. BA. Silphium. AR 1, *Plate IV*, n. 68.

The tetradrachms of this city were for a long time very rare, but of late years a large deposit has been discovered of coins of Cyrene and Barce, with various names of magistrates, and interesting symbols.

(87)

Among them was the present coin of Barce with the name of ΑΚΕΣΙΟΣ, perhaps the eponymous Ephor.

I avail myself of this opportunity to retract my former opinion⁽¹⁾, that the name of Ophilon on a coin of Barce might refer to Ophellas, tyrant of the Cyrenaica. Among other objections, the coin is of an earlier age than that of Agathocles, in which Ophellas lived ⁽²⁾.

(1) *Médailles Grecques Inédites*, pag. 79.

(2) A. C. 308.

THE END.



ADDITIONAL OBSERVATIONS.

All the coins described in the present Sylloge without mention of the collections in which they are preserved, are in the possession of the author.

Page 8. The note of Count Bartolomeo Borghese, relating to the coins of the Porcian family, which was intended to be inserted in the form of an Appendix, has been omitted; because in the interval of time elapsed, owing to a delay in the publication of the present, the entire Memoir of the learned author on the subject, will probably have appeared in the *Giornale Arcadico of Rome*, or will shortly appear.

Page 42. An inscription lately found at Athens, containing a list of the different allied cities which paid tribute to the Athenians, with a statement of the sums paid, refers among the cities of Thrace, that of Æneia, whose inhabitants are called **AINEATAI** (Αἰνεῖται). It has been published by Dr. Frank. *Annali dell' Istituto di Corresp. Archeol.* Roma, 1836, Vol. VIII, pag. 118-130.

Page 44. In one of the tables of the preceding inscription, mention is made of Dium **ΔΙΕΣ ΕΚΣ ΑΘΘ** (Διῆς ἐξ Ἄθω). At the same time another table of the same inscription records **ΔΙΕΣΑ**.... which the learned editor supposes to have been Διῆς, or Διῆς ἐπ' Ἄθω (pag. 123). It is possible, however, that the reading may have been originally different, and instead of Ἀπὸ there might have been some other word, as an A alone is visible.

From this inscription it seems highly probable, according to the ingenious conjecture of Wesseling, that instead of the Dictidians described by Thucydides as allies of Athens, and inhabiting the peninsula of Athos, Δικτιδῆς οἱ ἐν Ἄθῳ (lib. IV, cap. 109; lib. V, 35, 82), the reading should be Δῆς or Διῆς.

Page 48, n. 6. The tetradrachm in the British Museum, which is here attributed to Potidea, is described by R. P. Knight as being of Tarentum. *Nummi Vet. in Museo. R. P. Knight. Londini*, 1830, pag. 289, K, n. 1.

Page 49. The tetradrachm with the type of Artemis Tauropolos here described, is published by Goltzius. *Græcia. Antwerp*, 1644. Tab. XXII, n. 8.

Page 78. A coin published by Pellerin (*Peuples et Villes*, tom. III, pl. 136), as being of Myrrhina in Æolia, and one in Dr. Hunter's collection. (*Combe, Cat. Num. Vet.*, tab. 2, n. 18), attributed to Hadrianopolis of Thrace, ought probably to be restored to Hadrianopolis of Pisidia.

Page 84. The Parthian King, with the inscription in Pelhvi characters, described as being in the Collection of Mr. Thomas, is in that of Mr. Steuart, at Naples.

Page 85. A similar coin of Meredates has been attributed to Arsaces XXVII, Vologeses II, by the Baron de Chandoir. *Corrections et Additions à l'ouvrage du Chev. D. Sestini*, etc. Paris, 1835, in-4.

ERRATA

OF THE PLATES.

PAGES

- 27, LONGANE, for Plate III, read Plate I.
34, ANCHIALUS, for Plate II, read Plate I.

PAGES

- 43, ARNE, for Plate IV, read Plate III.
45, OLYNTHII, for Plate II, read Plate I.

OF THE TEXT.

PAGES

- 9, note 3, after pyramidēs, read singulis.
13, line 14, for Phœnicians, read Phœnicians.
17, note 6, for ἀπέδειξεν, read ἀπέδειξαν.
29, l. 9, for ΣΕΙΕΤΣΑ, read ΣΕΙΕΣΤΑ.
30, l. 2, for εἶμι, read εἶμι.
34, l. 18, for on many, read in many.
39, l. 24, for Hœmus, read Hæmus.
— note 14, for Ὀδωνίς read Ὀδωνίς.
41, note 7, for Perperenen, read Perperene.
45, l. 16, for Διεύς, read Διεύς.

PAGES

- 50, last line, for of this, read of the.
51, l. 7, for κοῖνον, read κοινόν.
— note 4, for Δεύτερας, read Δευτέρας.
53, note 7, for ἐνα, read ἐνα.
— — for εἰσέναι, read εἰσέναι.
64, l. 7, for NEPON, read NEPΩN.
72, note 4, for of the deity, read of the city.
73, l. 7, for magistrates, names, read magistrates names.

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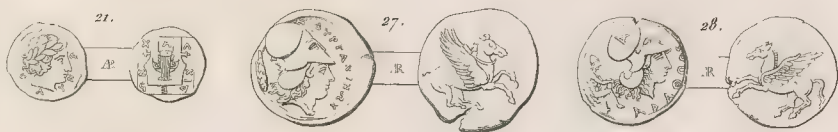
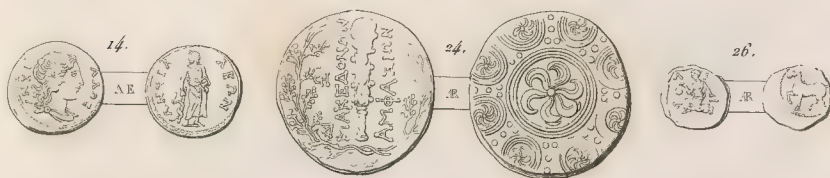
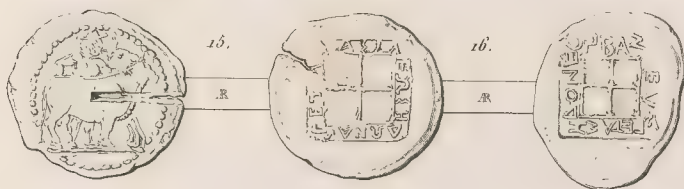
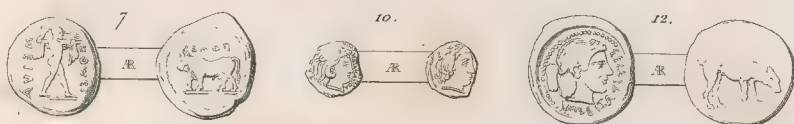
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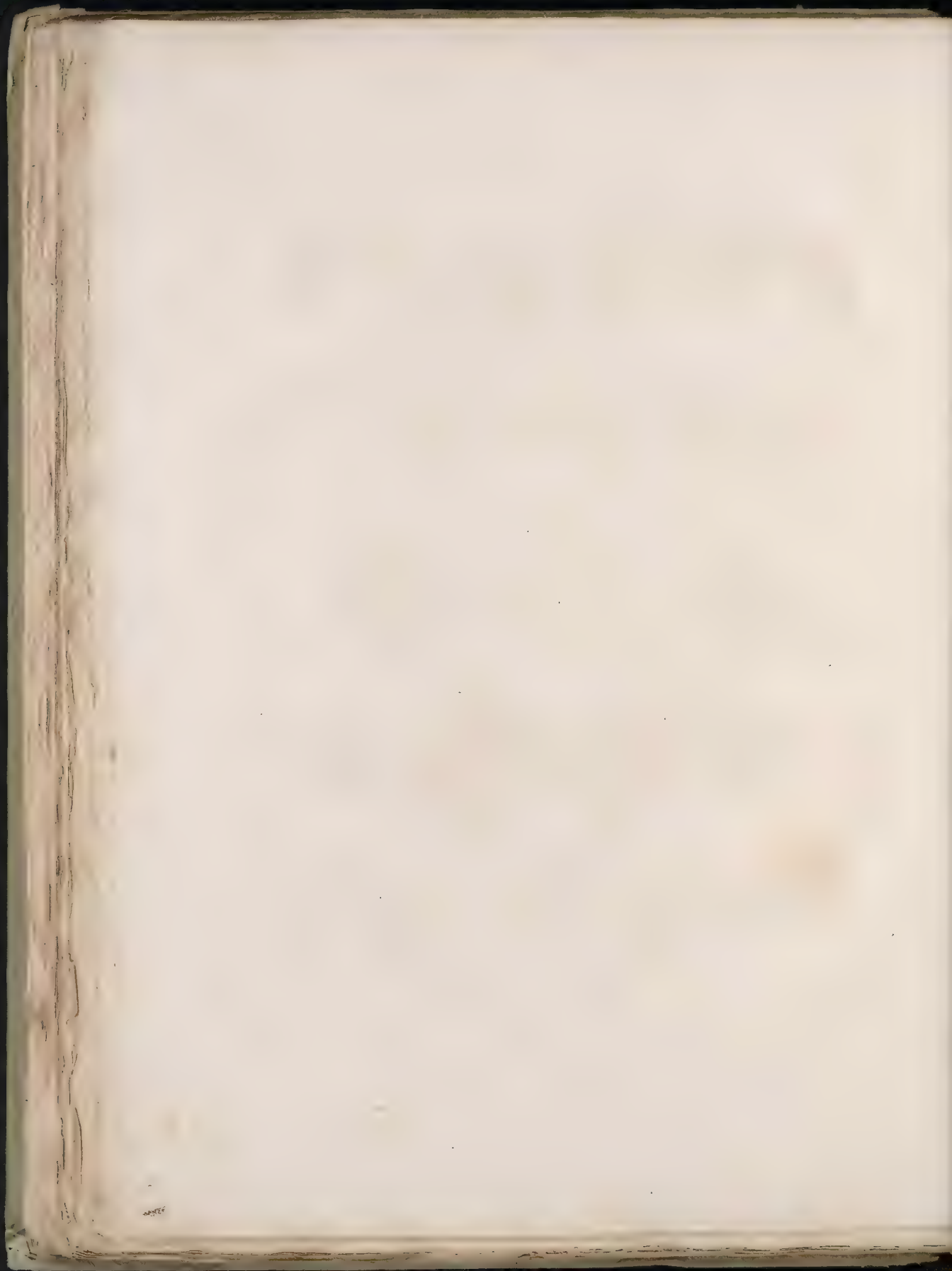
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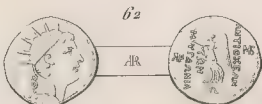
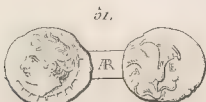
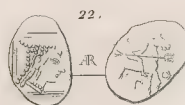
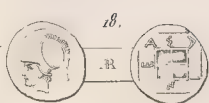
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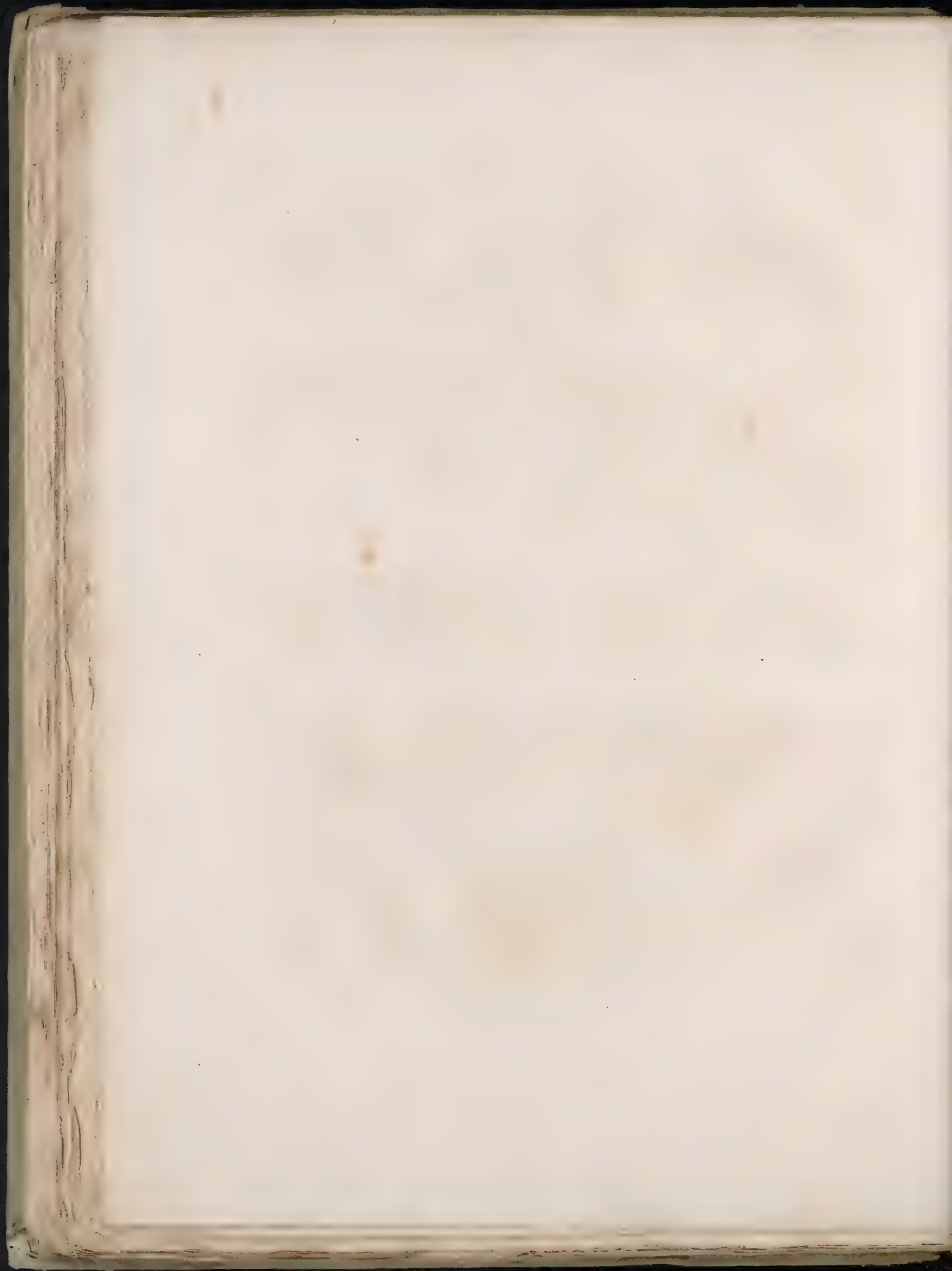
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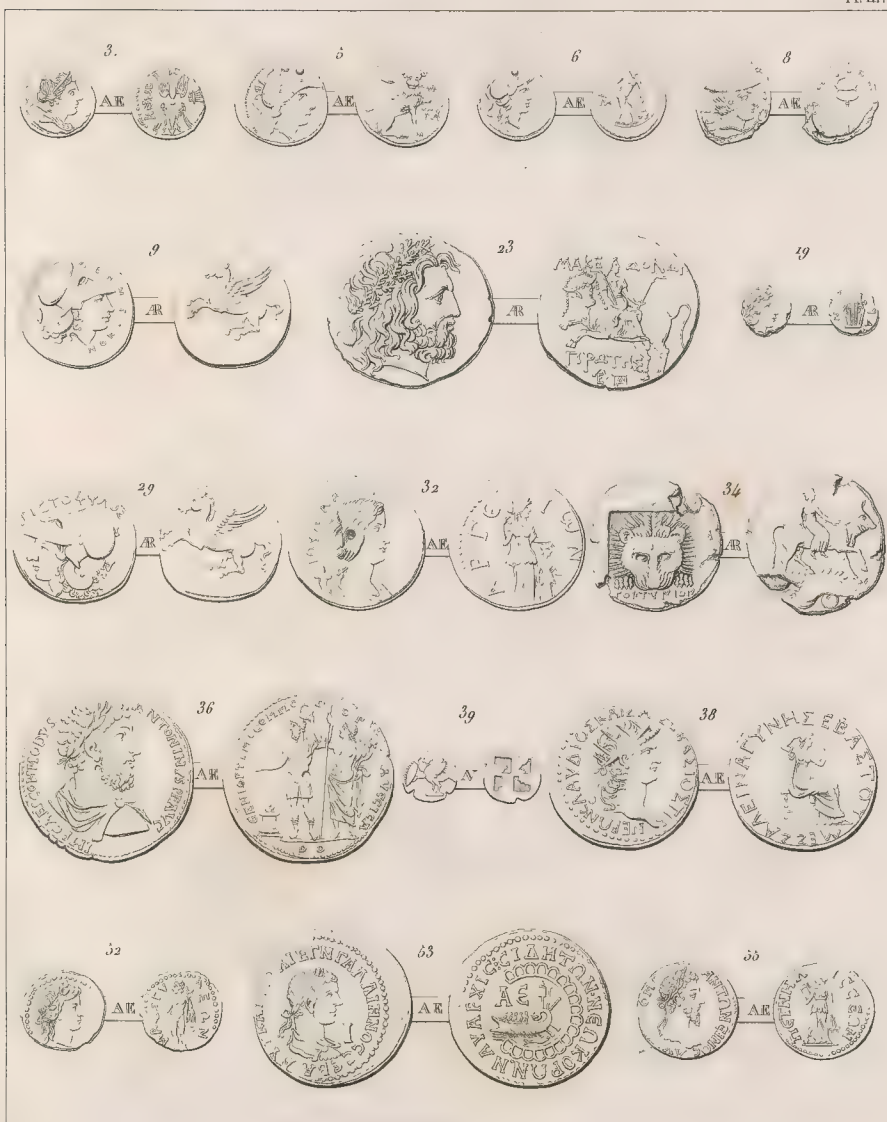
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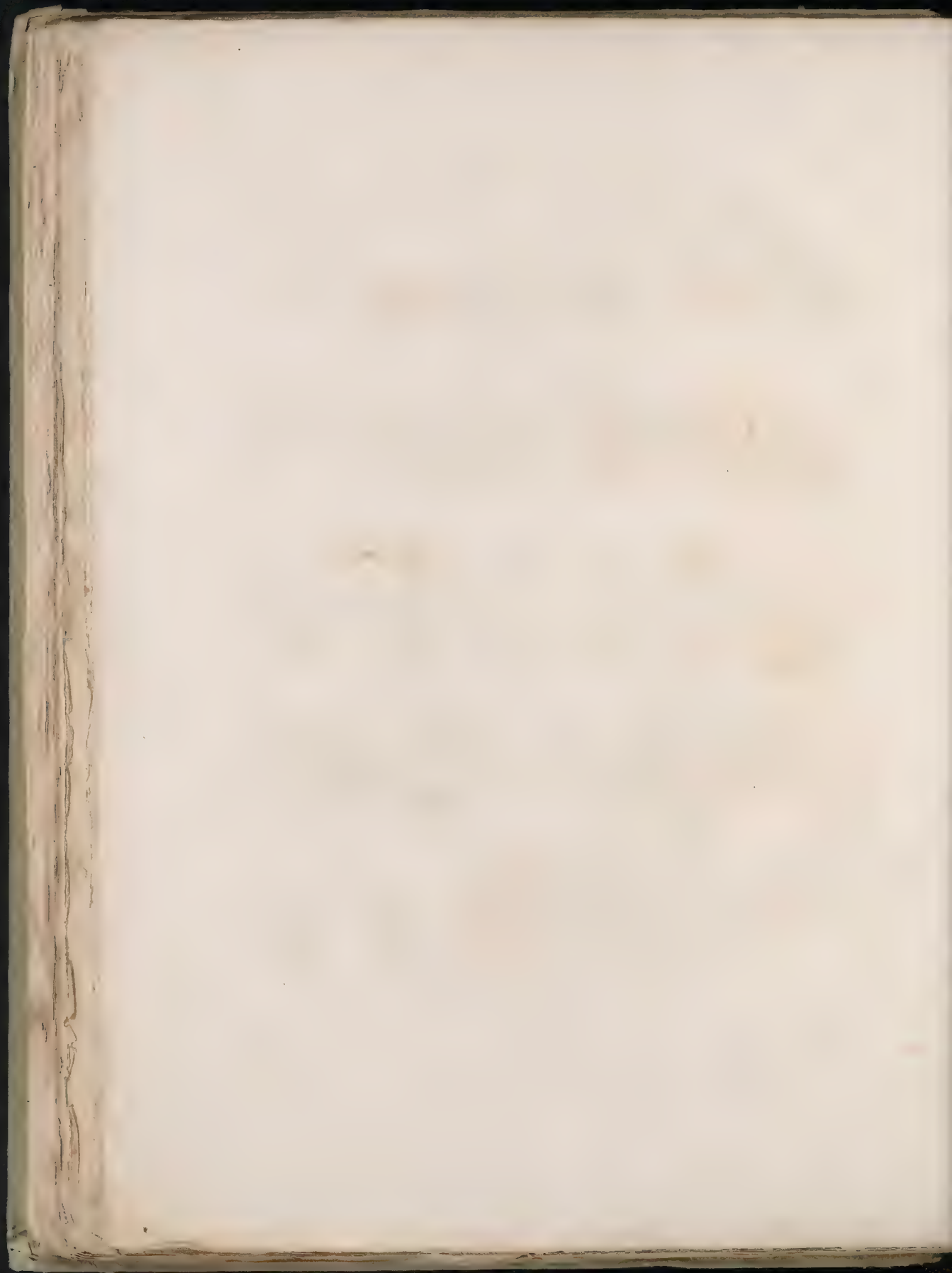


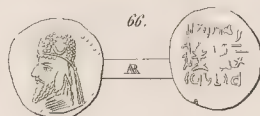
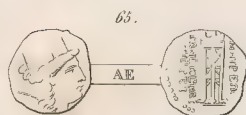
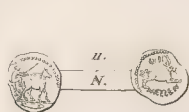


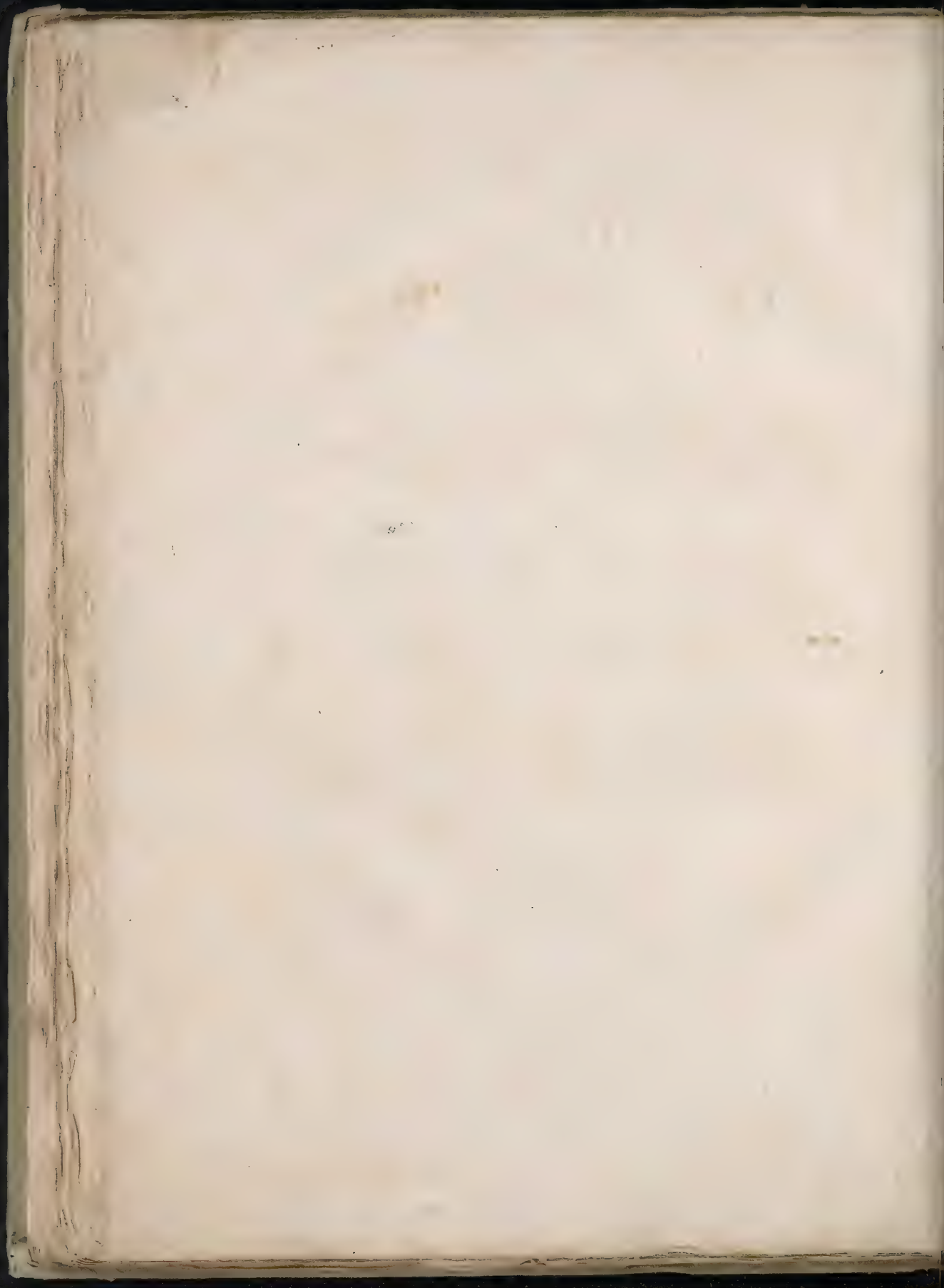


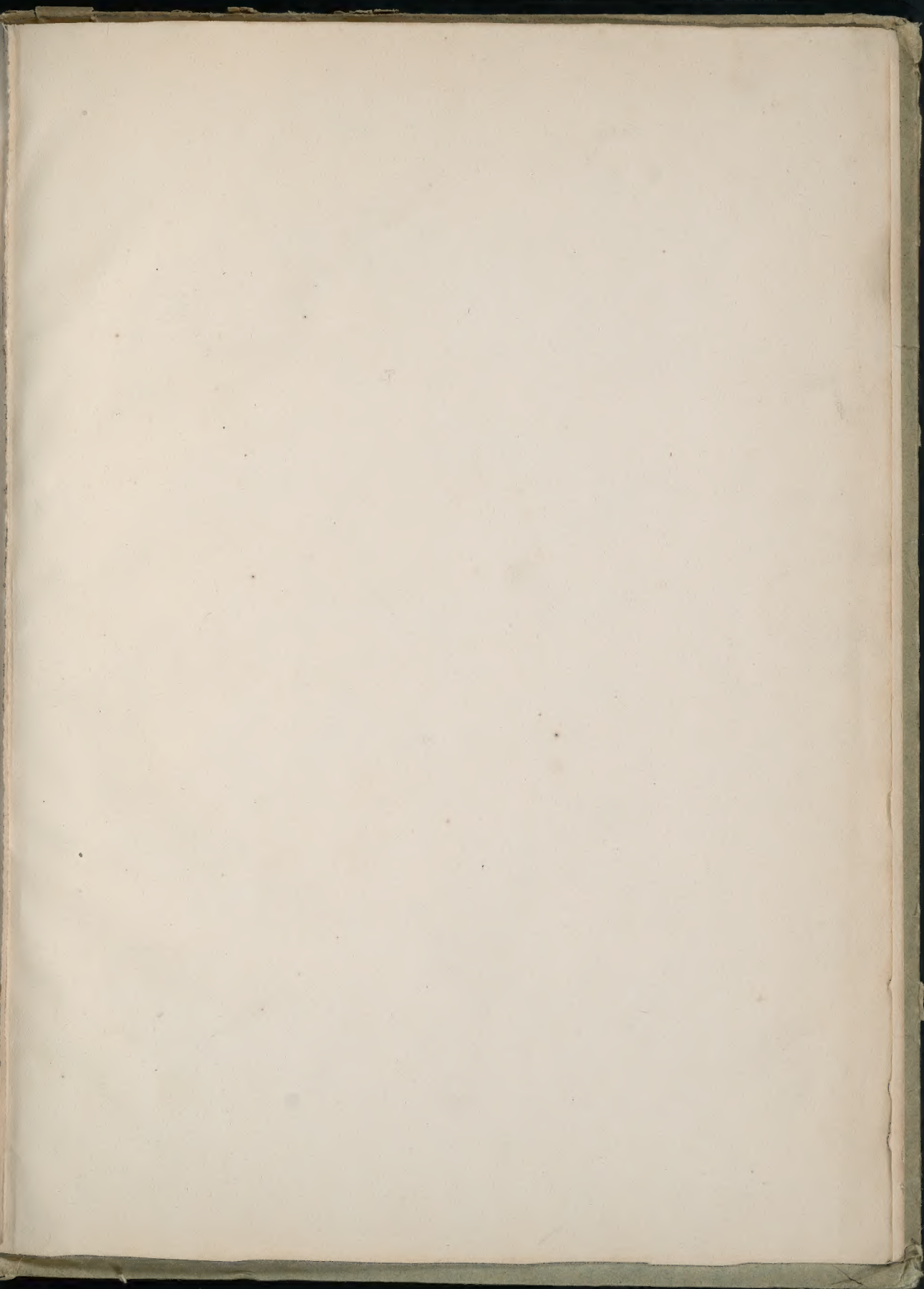


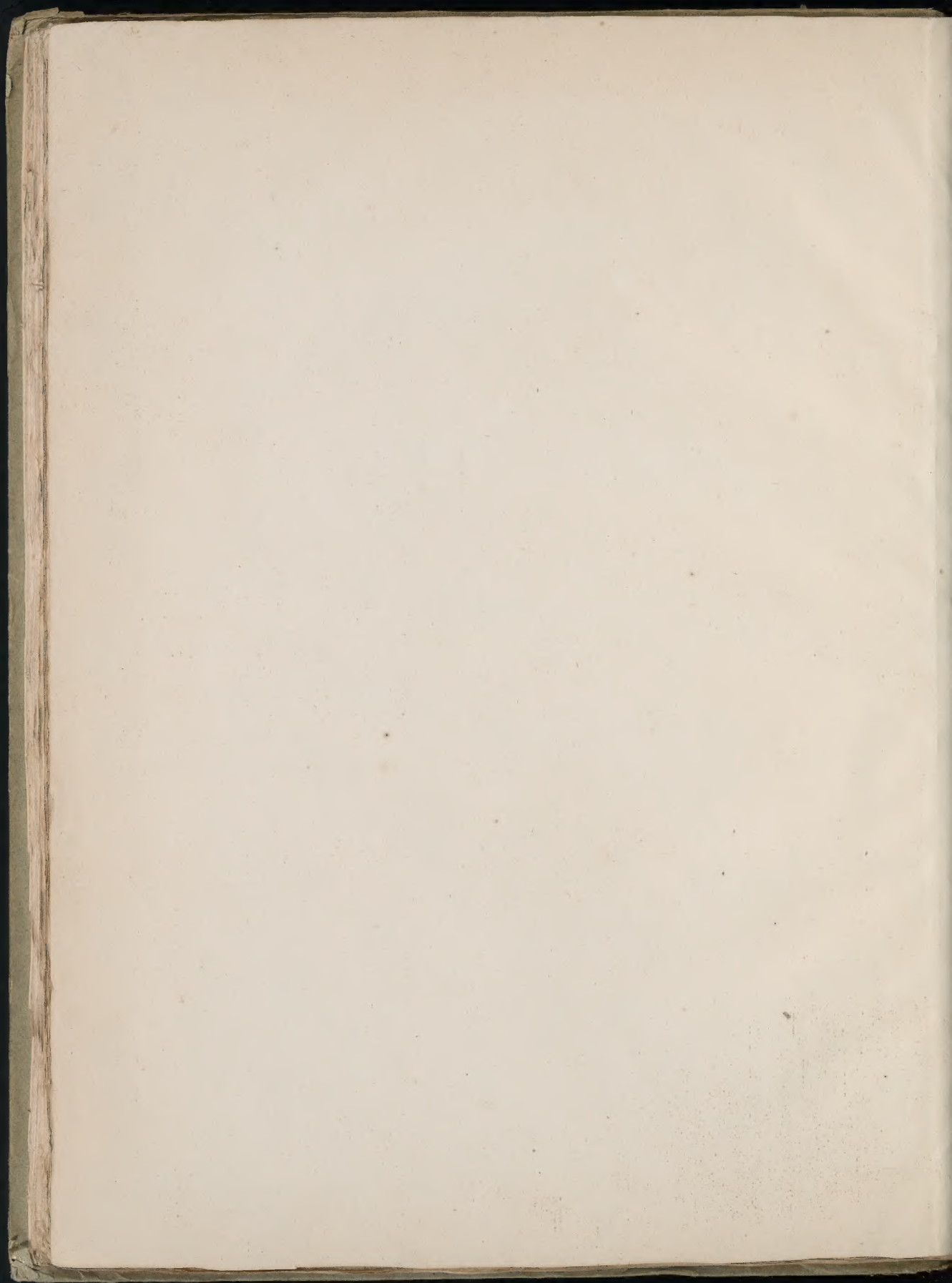












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